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George E. Sears.



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MY BOOK

OR,

THE ANATOMY OF CONDUCT,

BY

JOHN HENRY SKELTON.

" I must have liberty

* * * * *
To blow on whom I please ; —————
* * * * *

The wise man's folly is anatomiz'd
Even by the squand'ring glances of a fool.
Invest me in my motley ; giye me leave
To speak my mind, and I will through and through
Cleanse the foul body of the infected world,
If they will patiently receive my medicine."

SHAKSPEARE.

" The most difficult province in friendship is the letting a man see his faults and errors, which should, if possible, be so contrived that he may perceive our advice is given him, not so much to please ourselves, as for his own advantage."

BUDGELL.

" Hail, ye small, sweet courtesies of life, for smooth do ye make the road of it ! Like grace and beauty, which beget inclinations to love at first sight ; 'tis ye, who open the door, and let the stranger in."

STERNE.

London :

SIMPKIN AND MARSHALL,

STATIONERS' HALL COURT.

1837.

m. E. H.

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WILLIAM LLOYD GARRAM

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DEDICATION TO THE PUBLIC.

THE public will please to bear in mind that society is so divided,—and again sub-divided,—(like Proteus, or the kaleidoscope, so various and changeful are the forms it assumes), that to many—much that this volume contains will appear trifling and unimportant, while to others it may be valuable information. Those who move in good society, will admit that they owe their deportment to the usages of *bon ton*.—Graceful manners are not intuitive,—so he, who through industry—or the smiles of fortune—would emulate a polite carriage,—must be *taught* not to outrage propriety. Many topics herein considered have been discussed more or less gravely or jocosely, according as the subject-matter admitted the varying treatment. I would

that with propriety much might be expunged—but that I felt it is all required from the nature of the work. The public is the tribunal to which I appeal;—not friendship,—but public attestation must affix the signet to “My Book’s” approval or condemnation. Sheridan, when manager of Drury, was known to say,—he had solicited and received the patronage of friends—but from the public only had he found support. So may it be with me!

PREFACE.

FOR years, when I have observed any thing in false taste, I have remarked that when “My Book” makes its appearance, such anomaly will be discontinued,—and, instead of an angry reply, it has ever been—what are *you* writing such a work? till at length in several societies—“My Book” has been referred to whenever *une méprise* has taken place;—as thus,—“‘My Book’ is indeed wanted,”—or “if ‘My Book’ were here,”—or “we shall never be right without ‘My Book,’”—which led me to take minutes of the barbarisms I observed. I now give them to the world,—from a conviction that a rule of conduct should be studied, and impressed upon the mind;—other studies come occasionally into

play,—but the conduct—the deportment—and the manner—are ever in view—and should be a primary consideration,—and by no means left to chance, (as at present,) “whether it be good, or whether it be evil.”

Most books that have appeared on this vital subject, have generally been of a trashy nature,—intended, one would imagine, if you took the trouble to read them, as advertisements to this trade,—or for that man,—this draper,—or that dentist, instead of attempting to form the mind, —and leaving the judgment to act.

To Lord Chesterfield other remarks apply ;—but Dr. Johnson has so truly and so wittily characterized in few words that heartless libertine’s advice to his son—that, without danger of corrupting the mind, you cannot place his works in the hands of youth.

It should ever be kept in our recollection—that a graceful carriage,—a noble bearing,—and a generous disposition,—to sit with ease and grace, must be enthroned “in the mind’s eye” on every virtuous sentiment. Truth must hold

her sway,—for if in after age, it should be remarked you had broached such or such a sentiment, you might fearlessly reply,—“ Sir, I could not, for I never thought it.” With principles such as these, and religion, which shows itself in our every action, we should not be far from that line of conduct—which would be equally gratifying to ourselves,—pleasurable to our friends,—and honourable in a national point of view. The sons of Britain are still looked upon by her Continental brethren as wanting in *esprit* and *manière*,—yet thus our iron mask of arrogance and hauteur would be thrown aside,—and that assumption, which is produced by the possession of wealth, so grievously portrayed in little minds,—would cease to be a crying evil in—and against—the nation.

Remember, “ in difficultatibus,” to make “ My Book ” your system of conduct,—make it, in short, *your own* ; and the moment you remark “ My Book,” does not mention such an error,—that moment its efficacy begins ; the

merit of the work, if any,—is to teach you to think,—not of yourself alone,—but of yourself in relation with others.

The greatest difficulty an author encounters, is the judicious choice of a name for his work ; first, that it may be attractive ;—and next, that it may be comprehensive ;—although Shakspeare says “ A rose by any other name would smell as sweet,” still in a human production, lacking the divine odour—the beautiful appearance—and the perfect structure,—name is of the greatest importance ; it is, to the book—as grace and manner are to the man,—a first impression.

I, therefore, think I have adopted with great discrimination “ My Book,” a name which every body has applied to every book that was ever written ; and the “ Anatomy of Conduct ” is highly comprehensive,—inasmuch as poor human nature may be completely dissected,—and most devoutly do I believe our conduct often requires “ cutting up.” We will, therefore, if you please,—and with your assistance, study compa-

rative anatomy,—and if possible make an elegant man out of a Bear,—subdue the nature of the Ass,—and the Boar shall be made bearable.

It has been subject of consideration with me whether I should class my notes,—or give them as they arose ;—I have at length resolved to give them,—as I find them,—as in some instances—the same subject is treated more than once ;—particularly certain vices that must be amended ;—it may perhaps then be more profitable to come upon them unexpectedly.

I now send my bantling into the world,—but as he begins his literary career by cutting up the faults and foibles of others,—I may expect my offspring to be absolutely mangled in return ;—all I can say in mitigation—is—“ Do not split a butterfly on the wheel.”

PROLEGOMENA.

WHEN the mind turns its view inwards upon itself, the first idea that offers, says Mr. Locke, is thinking; how important, therefore, that a sound system of education should be adopted to control the young thought and “teach it how to shoot.” This would be most readily effectuated by enacting—that all instructors of youth be competent to the task; as is the case in the medical profession;—they should be subject to examination,—and have a diploma;—they should be infinitely better paid than they are,—and raised thereby in the scale of society.

The world cry out in favour of the poor curate, with his large flock—and little pay,—but the case of the usher,—(often an educated man,) ever present with the boys,—half fed,—half clothed,—and famine in his face of wretchedness,—frequently treated with contumely by the master, (an example the boys are sure to follow,) presses most urgently for consideration

and sympathy. How can such a man, lacking the respect and love of those with whom he is ever present, direct the exuberance of youth? How is he fitted to rear the tender mind?—But exalt the under teacher in the scale of his being, the head master will treat him with more respect, and the scholars be restrained by his revered and loved presence. Education is thus generated by restraint, and that feeling, which now only begins with the youth's entrance into the world,—will become at school the guiding-spring of his conduct;—and as it is uncertain in his path through life, at which gate he may enter,—and whom he may meet on the road,—how important that the principles he carries with him should stead him on occasion,—and profit him in need!

Let it be decreed,—that none in future be allowed to keep, or tend, schools but those who are proved competent by the sanction of certain examiners;—and the schools be subject to visitation by authorised individuals at unexpected periods.—Make the education of youth a na-

tional concern; the community will not feel aggrieved, but rather rejoice, that some enactment is framed, that insures to the parent or guardian the knowledge that they cannot choose improperly as to the acquirements of instructors.(A)

What a satisfaction to the public that the apothecary is not a mere vender of drugs, but, from his examination, may be consulted fearlessly. The same safeguard must be thrown round the education of our youth;—that the seed sown,—and the time expended,—in the morning of age, may not prove fruitless through the disqualification of teachers. How often is the destruction of our fond hopes caused—by the reckless conduct of the beloved child of our bosom! and too frequently,—I fear me,—such conduct takes its rise—in the negligence and incapacity of instructors.

Medical and general education is, in some respects, synonymous, — inasmuch as formerly in the one it was an even chance whether we were killed or cured by the

ignorance or information of the practitioner,—and in the other it is much the same order of chance, that the most valuable period of our existence*,—set apart for clearing and weeding the ground well,—and preparing it for the reception of the good seed, is not irretrievably lost through neglect,—to the death of our moral being.

But when gentlemen approved for the office by their superior education,—by their general excellence of character,—and by mildness and suavity of manner, “assume the virtue” of cultivating and adorning the mind of youth,—when the summer of their days thus blooms and fades in the important,—yet most arduous, irksome, and too often thankless task they undertake,—when even the “kindly winter” of their life greets them still occupied in the one “thing needful,”—devoted to voluntary servitude for the benefit of mankind,—resigned

* “Children generally hate to be idle; all the care then is, that their busy humour should be constantly employed in something of use to them.”

—nay cheerful—under the disposing hand of Heaven,

————— “et amara lento
Temperet risu,”————

How can a parent, friend, or guardian of a member of his flock—show a sense of gratitude to such an individual for unremitting care—watchfulness—and attention! Is pecuniary recompense sufficient? I think not. The stream of gratitude is not to be stemmed by any such sordid obstruction. It may be said, however,—the instructor but discharges a duty self-imposed;—there is truth in the remark;—but where are the myriad admonitions,—firm yet tender,—where the ten thousand kindnesses the good master bestows upon his docile pupils? Count the reward of these.—Are these to be numbered and weighed with gold in the opposite scale? Let me not be misunderstood,—it is my wish and endeavour to prove that when we “pay the school-master’s bill” we have yet to give him an acknowledgment of thanks. What funds have we to meet this arrear? Yet,

under the circumstances, how niggard are we in offering such remuneration.—Too commonly,—it is to be feared,—our gratitude takes wing—when the “Quarter’s account” is settled. The man of intellect is thus placed on a par with our hatter and haberdasher. The mighty mind that revels in ecstasy along “the fields of light,” is brought from his “pride of place” to claim fellowship, in our esteem, with the mechanic or artisan. Is this a wholesome—a healthful state of things,—now that intelligence hath “stretched forth her branches unto the sea—and her boughs unto the river,” when science and arts in ceaseless progression strengthen confirmation of their “seven-leagued” strides,—is this to continue?

A want of gratitude to the man of information evidences a want of respect; although this with many may proceed from thoughtlessness;—such thoughtlessness is culpable; for the man who has enlarged his understanding in constant commune with those who were “giants in the

land,"—by brotherly intercourse with the sages of old,—when to us he exhibits—nay gives us of the furniture “stored in his halls of memory,”—is surely not undeserving respect;—our forefathers did not think so—in our generation shall we be less wise than they? Herein at least let us imitate them;—like ancient land-marks,—their authority is law.

Something more is required than the thankfulness of the student in after-life—to the director of his youthful days,—inasmuch as the changeableness of earthly things precludes the instructor from anticipating he can witness “the ripening beauties shine”—his endeavours have been the means of producing. As in agriculture—the husbandman sows the seed in humbleness of heart,—and supplicates for increase,—so let it be with us,—for frosts *may* nip the germ,—the blade *may* wither,—though the ground was worked well.

Here let me seize this welcome occasion to pour out in offering my oblation of esteem upon

the shrine of my venerated preceptor*. What though the tomb encloses his mortal remains—the immortality of his “breathing thoughts” is mine—mine is the boundlessness of respect for him—so long as I tenant this changing sphere. The bosoms of other survivors of his flock will gladly echo the truth of these words,—for whilst he was with us he was our soul’s affection,—now we count him as the “just man made perfect.”

When we describe the beauties of nature—we generally call art to our assistance, but in all the efforts of art—nature’s works are our model;—thus—in ship building—we lay down the keel, and mathematically place the ribs,—taking the animal structure for our guide, both for symmetry, — strength, — and beauty. Under the master-hand the bulwark rears its head — a mighty ship, — fit to buffet with the “deep waters;”—with stores and crew,—and head-gear trimmed,—with flying colours it is launched, amid the cheers of an admiring crowd:—but ventures she to sea without a rudder, compass,

* The late John Finlay, Esq. of Streatham Academy.

maps, and charts?—Is her pilot ignorant of the course of currents?—Knows he not the whereabouts of shoals and quick-sands. “When winds and seas conspire to overthrow,” is not his information “a lantern to his paths,”—so—the human being, “curiously and wonderfully made,” is taken from the cradle, and passed through the schools,—but, in his progress, is he stored with that intellectual and spiritual food, which his divine nature craves and imperatively demands? Are “his passion’s host” under due restraint,—and when he plunges with the elasticity and buoyancy of youth into the mighty vortex of the world,—the hope,—the admiration of anxious friends,—is it fitting the young man pursue his course without helm or compass, and that he, — whose judgment from uncurbed passion,—is least under control, should have in every instance to draw his own chart?—Hence arises the late period of life, before many come to a quiet haven,—and which many never find.

Although, however, “My Book”—to speak generally—merely is at variance with bad habits,

—and vile customs,—nevertheless I devoutly believe, should it be consulted in a proper spirit,—it will tend greatly not only to the improvement of the manner, but to the edification of the mind;—ay,—and our fortunes may be benefitted thereby;—for what is good and bad fortune,—but lucky and unlucky occasions seized or neglected, as the power and energy—or the weakness and irresolution of the mind—direct.

That which, then, developes the mind, and brings its energies into action, teaches it to grapple with occasion,—and thereby not to throw away a chance,—as, by one act of vacillation, a well-laid scheme of human policy may be overthrown, and a lost opportunity* never regained.—Brace your energies!—"Screw your courage to the sticking place," and we'll not fail.

* "Opportunity is in respect to time, in some sense, as time is in respect to eternity; it is the small moment, the exact point, the critical minute, on which every good work so much depends."—SPRATT'S *Sermons*.

Give not yourself up to gross and detestable habits,—to irreligious and profane language,—and avoid especially the company of frivolous and ignorant individuals;—rather, read constantly,—that you may be able to think and speak; court also the society and conversation of the intellectual and intelligent,—then in any honest or praise-worthy pursuit—“we’ll not fail,” however high the flight.

One word more before we proceed. As most,—if not all,—of the quotations are given from memory,—should any inaccuracy appear,—any interpolation or omission of the superior text of the original,—regard such error with a kindly eye, and extract from my book the *utile*,—if there be any,—and future editions,—(if you approve their publication,) shall clarify the *dulce*.



MY BOOK,

I. MAUVAISE HONTE.

A GENTLEMAN looks in the face of his fellow-man, when he addresses him ; no one but a clown hangs down his head abashed ;—such demeanour it is absolutely painful to witness, but in throwing it off,—beware of the reverse.

II. IMPUDENCE.

THIS is a most disgusting, as well as unfortunate deportment,—inasmuch as it offends every acquaintance, and cannot make a friend ;—rarely is it the accompaniment of talent,—for merit is ever retiring ;—so, as you loathe impudence in another, and are conscious of its affinity to ignorance, watch with caution—lest, with subtle step, it creep upon yourself.

III. MODESTY.

ALL hail thou sweet,—becoming grace,—bright attribute of genius !—Thou pearl of precious price, that ever in the youngest and most beautiful, blooms with roseate blush !—Just so dost thou mantle on the cheek of the talented,—and palpitate in the breast of the wooer.—Although in truth, the maiden⁽¹⁾ need not shrink—the philosopher fear—nor the lover doubt—modesty⁽²⁾ being a charm that adds worth to the whole, and

“ Throws a perfume on the violet.”

IV. THE RENCONTRE.

WHEN a gentleman with a lady on each arm meets friends or acquaintance, however great the respect he may have for the individuals he encounters, or however important their favours and obligations towards him, propriety and etiquette nevertheless forbid his disengaging himself from the ladies, to take off his hat ; he merely bows *en passant* ; under such circumstances, to the King he could do no more. To the ladies take off your hat ;—to the men, according to your intimacy,—their age,—or station.

V. THE CARRIAGE.

Madame la maîtresse de maison must always occupy the right corner in the carriage.

Should a gentleman offer you a seat therein, you avail yourself of his offer,—and he, either by word or action, request you to enter,—do not hang back with “after you, Sir.”—This is reprehensible. Shenstone’s lines are herein not inapplicable:—

“ Sir, will you please to walk before?”

“ No, pray, Sir—you are next the door,

“ — Upon mine honour I’ll not stir.”

“ Sir, I’m at home ; consider, Sir.”

“ Excuse me, Sir ; I’ll not go first.”

“ Well, if I must be rude, I must—

But yet I wish I could evade it—

’Tis strangely clownish, be persuaded.”

Remember there are situations in which good breeding makes it our duty promptly to comply. It is well known that a French King said of an English nobleman to whom he proffered a seat in his carriage, on the nobleman’s entering instantler, His Majesty declared him the best-bred man in England. Promptitude may here be recommended, especially in the service of the sex ;—do we not view the gallant youth with envious admiration, who briskly raises the fallen fan,—or quick restores the snowy glove to its still fairer owner ?

MY BOOK.

VI. OF THE STAIRS.

SHOULD you in company with a lady be about to go up stairs,—and she intimate for you to pass, immediately ascend, and when at the top, I scarce need dictate what common sense and propriety show requisite, depending upon the situation,—place,—or intimacy of the parties;—you stop before entering the room, on the right of the door-way, bow slightly but gracefully, as to a superior being, then offer your arm, or follow her respectfully;—forget not it is the respectful wooer who gains the wealthy or the high-born dame;—once impress a woman with the idea of your respect for her virtues,—though their name be not legion,—still will she love you for it; this brings in train, advice to

VII. THE LOVER.

“FAINT heart never won fair lady,” so ’tis said;—yet let me ask the successful wooer, (I speak not of the vain-glorious who vaunt of favours unbestowed,) if he did not follow the lady of his love in the first bloom of passion, with tender solicitude⁽³⁾ and anxiety? Whether his fond misgivings were not indeed part and parcel of his

love—the fuel to his flame? Are not doubts and fears as much our lot before marriage, as affection and constancy are our portion when the knot is tied. Above all, use assiduity in good offices to the fair,—this unlocks dear woman's heart.

“ Attention by attention gain,
And merit care by care,
So shall the nymph reward your pain,
And Hymen crown your prayer.”

VIII. THE SMOKER.

THE filthy habit of smoking (⁴) tobacco, now practised to such an extent, amounts to an absolute absurdity; the peer and the apprentice equally rejoice in it; the former thereby glorying in his approximation to the groom, and the latter in his approach to the *gentleman*. With a cigar in the mouth—to me it seems the patrician and the plebeian are more upon a level than political projects can bring them.

Ladies should particularly order that their servants do not smoke,—so that if a person redolent of tobacco approach them, he may immediately be known as a modern gentleman.—The foul odours of tobacco are now-a-days to ambush, like cupids, about the “toga” of the gentleman only.

IX. OF DRESS.

THINK not that attention to dress is to be disregarded. No! that which first attracts notice are neat habiliments, arranged with taste.—For my part, I can scarcely deem it a weakness of the understanding, that we are induced to listen more attentively, and pay greater deference to the individual when his clothes appear neat and becoming;—cleanly of course they are,—for no gentleman wears unclean attire. Thus the garment, in a manner, is a *passe-partout*; and many a man of genius is excluded from “the set,” because his coat is *pas comme il faut*.

X. OF LADIES’ DRESS.

THE presumption of describing *how* a lady should be dressed, will not be hazarded here; but she must not be gaudily attired, if she value herself and the world’s good opinion;—she must be dressed in a simple and modest manner;—neatness to the greatest nicety, cannot be too much commended;—it is that which meets general approval from “all sorts of men;”—it is a primary recommendation; it denotes a correct

mind, and intimates order in the management of affairs.

English ladies should not be offended that *les Parisiennes* ridicule them for wearing, at the same time, some half dozen ill-assorted colours. My dear countrywomen may, in this matter, with safety take a lesson from our neighbours across the Channel.

XI. MORNING CALLS.

RECEIVE visitors at once ;—the custom of detaining your friends and acquaintance obtains not at present, so much as it did, even within the writer's recollection. All parties will agree it is a happy reform ; nevertheless many ladies, I fear, often hasten to the toilette, when they should *immediately* make their appearance to welcome their friends. I must take the liberty of telling my fair readers,—this is not as it should be. If, however, the visitor call at an *unseasonable* hour—too early or too late—from this dereliction of etiquette, he must be the sufferer ; and, nolens volens, be liable to any infliction the visited party choose to put upon him. The hours for making calls vary according to the class of society in which one moves. A little inquiry and reflection, will inform you on this point.

XII. OF WHIST.

To be done with propriety, every thing must be done quietly. When the cards are dealt round, do not sort them in all possible haste, and having performed it in a most hurried manner, clap your cards on the table, looking proudly round, conscious of your own superiority. I speak to those in good society,—not to him who making cards his trade has his motive in thus hurrying,—that he may remark the countenances of those with whom he plays; that he may make observations in his mind's eye from what passes around, and use those observations to suit ulterior ends.

XIII. OF FALSE SHAME.

OBSERVE guilt,—and then you will know that shame belongs to nothing else;—misfortune is hard to be borne, but when originating in crime it is absolutely intolerable—“a guilty conscience, who can bear?”—weighed in this balance, misfortune, as the counterpoise, is a feather in the scale.

“Sweet are the uses of adversity.”

Misery may be alleviated,—nay altogether

removed, and "heart-easing" mirth succeed,—but "a sinner shall through much tribulation enter into the kingdom of heaven."

XIV. OF CONSCIENCE.

"Do unto others—as ye would that others should do unto you:"—this truly Christian precept, if acted upon in singleness of heart,—will keep the conscience (5) unspotted from the world.

"Ay but to die, and go we know not where;
 To lie in cold obstruction, and to rot:
 This sensible warm motion to become
 A kneaded clod, and the delighted spirit
 To bathe in fiery floods, or to reside
 In thrilling regions of thick ribbed ice;
 To be imprison'd in the viewless wind,
 And blown with restless violence about
 The pendent world: or, to be worse than worst
 Of those, that lawless and uncertain thoughts
 Imagine howling! 'tis too horrible!
 The weariest and most loathed worldly life,
 That age, ache, penury, and imprisonment
 Can lay on nature, is a paradise
 To what we fear of death."—SHAKESPEARE.

XV. OF HYPOCRISY.

—— "The only evil which walks
 Invisible except to God alone."—MILTON.

XVI. OF READING.

“ Though reading and conversation may furnish us with ideas of men and things, yet it is our own meditation must form our judgment.”—WATTS.

IN reading to yourself do not mutter, your lips should not move, the eyes only should wander over the page;—this practice in private, as well as in company (for there are times when a book may be taken up even in company, without outraging propriety; thus in the morning when others are reading the paper, you may take a book to keep them in countenance) must be constantly adopted: the same remark applies to every thing, *viz*: that it should be uniformly practised in private, that it may be gracefully performed in public; for

“ All the world’s a stage,
And all the men and women merely players;”

are we not then to study our parts, that we may act becomingly?

XVII. OF DUTY TO PARENTS.

“ Ingratitude, thou marble-hearted fiend
More hideous, when thou shew’st thee in a child,
Than the sea monster.”—SHAKESPEARE.

IF the yearnings of nature—and the command of God—produce not affection,—respect,—and duty, in children to their parents,—any thing and every thing that could be said upon the subject would fall—like the feather in the exhausted receiver—a dead weight.

XVIII. OF HABIT.

HABIT in age—is custom in youth :—custom is but a frequent recurrence of the same act ;—habit, when it becomes a second nature.—How important, therefore, that we guard against the admission of a frivolous strain of thought and reasoning ;—lest, by indulgence in idle and unprofitable speculation, we become habituated to customs and manners—which a superior intelligence and more entire innocence would satisfy us, are generated in the hot-bed of vice and dissoluteness. Man is a “bundle of habits,” new, old, and worn-out—yet still in use ; thus in every period of life, habit strangely differs :—at first, it is not felt ; next, trifles become important ; and last of all, it governs uncontrolledly. The social intercourse, where love never existed, by habit hath begot affection ; this affection, the child of habit, is the most binding tie ; hence that so many aged persons, who have been for years united in a thousand little superstitious

prejudices through habit,—natural to them,—drop into the grave together.

Again and again impress upon your mind the necessity of overcoming all bad habits; for instance, do not wet your finger on your tongue to turn the leaf when reading;—do not continually be passing your hand through your hair to the disgust of those who unfortunately may be placed near you,—and a thousand other little disagreeable habits, that, observing in others, yourself avoid.—It may be thought that some of these remarks are coarse, and that they cannot be the emanation of a delicate mind, and, therefore, that the writer is incompetent to the task he undertakes, but, in reply, it may be said, they are generated in a mind that feels intensely;—the author, “like a skilful surgeon, cuts beyond the wound, to make the cure complete.”

XIX. OF THE BALL ROOM⁽⁶⁾.

SHOULD any misunderstanding arise between parties, refer the matter at once to the Master of the ceremonies: like the second in a duel, his dicta is law, by virtue of his pre-admitted authority; which authority you tacitly sanction, by your presence on the occasion.

The rule that obliges ladies not to reject one partner for the dance in favour of another,—

when the formula of introduction has been properly observed, and it is ascertained that at that time she has no previous engagement, is obviously founded in reason and good sense;—for the women, dear capricious souls!—with their droll prejudices and predilections, what endless broils, in all innocence, might they not induce;—how easily might they be the unintentional means of our hearts being pierced by other weapons than Cupid's.

XX. THE QUADRILLE.

THE gentleman should be careful in the *Pastorale* and *Trenise* to conduct his partner to the opposite couple in a graceful manner, not permitting her to take her place unattended; nor should the cavalier in the *pas seul* twist round in that or at any other time in the dance; such movement, which is pretty on the part of the lady, is far from graceful in the male; but the study of "My Book," from which he may gain a few hints, and the additional advantage, that to his own deportment it will call attention, he may turn out in the end something more than "marble from the quarry;" this depends on himself—his observing faculties—his power of adaptation and retention.

XXI. THE CHURCH SERVICE.

THE congregation should join in the responses, the Minister cannot pray for each individually ; —but one thing should be impressed on all—the great impropriety of the congregation immediately resuming their seats after the communion service, before the clergymen have left the altar. —This will be understood by reflection.

XXII. OF WOMAN.

WOMAN,—dear Woman,—how shall I liken thee ? What language can speak my glowing admiration ? What pen can narrate thy various perfections ? What mortal presume to scan thy fair attributes, and weigh thy divinity in the scale ? Thou art at once the Eden of our happiness,—or as water in the drought,—like the vapour in the marsh, thy light leads us on ; but unlike the vision, “ thou keep’st the word of promise ;—” without thee, “ sickness cometh like an armed man ;” with thee, “ the desert bloometh like the rose.”—In prosperity we love and admire, but adversity trieth thee, “ even as silver is tried,” and we find thee “ a

ministering angel." Equally the adored object—whether tending in illness (?)—enlivening in the domestic circle—or shining in the blaze of the ball. What could make the coward brave—what the miser generous—what the tyrant merciful?—In happiness, in adversity, beloved woman. Such is she in her purity and innocence; and such may she ever be. It is well said, that

“ Angels are painted fair, to look like them,”

for divinity seems the emblem of both; the ethereal essence seems equally shed upon each; they teach us piety by their devotion; resignation, by their long suffering; and by their religion, love.

But in this burst of enthusiasm for the sex, it is my province as a moralist, my duty—(though no pleasing duty), to endeavour to uproot the baneful weeds, which too frequently take root and flourish in the rich and promising garden of all our hopes and expectations. We have acknowledged the omnipotence of woman—we will now point out a few foibles, follies, and vices to be avoided by them. In this we shall be forgiven, as we find nothing perfect in nature; we even see spots in the sun,

“ But would not therefore wish his light undone.”

The nature of woman is prone to all excel-

lence—amiability is their first impression; and if they would only exercise the more kindly propensities, how much more glorious would be their reign. The feelings of the heart,—the disposition of the mind, are stamped on the countenance. Who does not observe, “what a sweet smile”—“what a good creature,”—or “what a vixen;”—all which, and more, much more, is told by the expression of the face⁽⁸⁾; an expression which in youth is all innocence—in after-age partakes of the ruling passion:—that index of the soul, the human face divine, as plainly indicates this, as the smiling landscape lighted by the sun; how great, therefore, should be the effort to throw away the grosser part, and subdue the passions, and only allow the more kindly lineaments of the heart to set their signet on the brow. The domineering spirit evinced by many women over their weak husbands,—their poor servants,—and their tender offspring, is lamentable in effect,—and surprising to contemplate.—Our only wonder is, that such women were ever married; but the fact is, they were married during the innocency of youth, before the passions had gained the ascendant—before the mark was stamped upon them. I attribute, in a great measure, this domineering spirit in the female,—which is rarely found in men,—to the simple

fact,—that young ladies are seldom subject to rule and governance ; most young men are, more or less, placed under authority, which begets a kindly feeling for those

“ Who are born with fortune’s yoke about their neck ;”

which authority the ladies never having experienced, feel not that it is cruel to usurp as they do,—stamping thereby the character on the visage. But when we observe a benevolent expression of countenance in a neatly-attired elderly lady, do we not consider it the beauty of age?—and how can this glorious end be attained, without all the kindlier feelings of our nature predominating?

To obviate this baneful and domineering spirit, so at variance with our better nature, a well grounded systematic plan of religious, moral, and general instruction should be adopted in youth, varied by continual exercise and relaxation, and the study of whatever accomplishment the pupil evinces talent in,—must be especially cultivated. The system of the *fashionable* schools,—where the tender female child is constantly employed in the acquirement of *every* superficial adornment, requires effectual alteration. Is it not monstrous, that the buoyancy of youth should be restrained, and health and spirits endangered, by the young

pupil not being permitted a proper quantum of exercise, but, on the contrary, being too often confined in one stooping posture?

Women have not the same advantage with the men, in that after—but severe—school, the world; and, if some superior understanding, some accomplished female friend presume to advise the superficial girl, “she will not go to school again, she hates teaching, for her governess’ sake;” and no wonder, poor thing, the severe eye ever upon her, every movement noticed, and always in the acquirement of one artificial trifle or another. The more useful parts of knowledge are neglected. Is it to be wondered that she must abhor the remembrance of the constant restraint from which she is just relieved, and that every thing like advice disgusts and reminds her of the state of thralldom?

The authority, example, and model of the school-mistress—(ruling by fear rather than love)—ever before her tender pupils, suggests the possibility of another reason for that thirst of domination evinced by them in after-life.

I have dwelt long on female misrule, from the conviction that so much misery is occasioned by it;—the husband is driven from his home, as he has not a cheerful fire-side,—or an amiable smile to greet him on his return,—but continued grum-

blings and strife.—The children are nursed in fits of gloom or passion,—rather than in love and affection;—the servants, too, are miserable;—for if they know and perform their duty,—yet can they never satisfy a temper fretful and capricious.

Wherefore in our intercourse and conversation with women, do we adapt the subject-matter, as to inferior capacities, and modify expressions, as to intellects a little lower than our own? Stamped with the impress of their origin, we cannot but consider them reasonable creatures, yet invariably the gift of speech,—the vigour of eloquence,—degenerate on our part in conversation with them,—into the frivolous verbiage of fashionable gossip,—or unreluctantly flow into the turbid stream of scandal. The tittle-tattle of the day may be perfectly innocent, and devoured with a relish peculiar to the modern town gentleman, whose “sicklied” appetite craves such a dish, but that most women delight in such fare, (as men must imagine who, bring it upon the table, or the *tapis*,) I positively and totally deny:—nor herein do I speak unadvisedly—I might instance occasions, various and frequent, which I have myself been a witness to, of the uneasiness, (if such a word be permitted in reference to the educated and well-bred,) displayed by many of the fair sex, when men’s conversation lacks intelligence and dwindles into

talk. We all at least know the opinion that women entertain of the individual unenlightened by literature, however gay his appearance, or costly his equipage; the contemptuous pity such a creature excites, is his proper reward for mispent time and lost opportunity!

Nor let it be thought that the ladies I refer to are members of the blue-stocking "clique,"—or are gifted with information superior to their neighbours;—constant experience, on the contrary, assures me that these observations apply with justice to a majority of the female part of the community. But had I not such confirmation,—surely it is not to be borne that they should be treated as puppets,—or at best considered as *secondary* reasoners,—who reckon among their bright names an almost countless galaxy of beings, pre-eminently distinguished by their virtues and ability*.

XXIII. THE GENTLEMAN.

"The Englishman * * * exults with reason in the superiority of his betters over the betters of most other people: in this particular he is fully borne out by the fact. Subsequent observation has given me reason to observe, that the English gentleman, in appearance, attainments, manliness, and perhaps I might add, principles, although this and deport-

* Somerville, Baillie, Hemans, Bury, &c.

ment are points on which I should speak with less confidence, stands at the head of his class in Christendom."—*Cooper's Recollections of Europe.*

How continually are we asked by foreigners, how frequently do we ask ourselves to define the word "gentleman," to convey to the imagination some lively impression by which this "*beau idéal*"—this breathing Utopia—may appear to the mind's eye as a portrait, not coloured by fancy,—but drawn with the pencil of truth. This endeavour, at first sight, seems easy enough, but a moment's reflection points out some difficulty; inasmuch as we all, in making for the end, pursue different means; each man, we will suppose, believes that his manners and deportment are as *comme il faut* as his neighbour's; each is aiming at manliness of character, generosity of sentiment, nobility of action, and gracefulness of *tournure*, yet in the pursuit of these attainments each "follows up his game in a different track,"—each acts from the impulse of his feelings—the guidance of his conscience—and each has frequently to retrace his steps. For can it be imagined that a man, however high his station, numerous his titles, boundless his wealth—ay, and excellent his learning, unless he has considered the motives

which actuate his transactions, and weighed their becomingness in the scale — unless he regards human nature in the varying phases she presents in the various gradations of society,—and has line enough to fathom the foundations on which good manners are based,—that such a man can pursue an undeviating course—when there is no pilot to direct the helm?

As the use of books is not acquired from books themselves, so we may say that the refinement and delicacy which education imparts,—intercourse with society alone can confirm.

Inherently,—as it were, we entertain certain notions, we form certain ideas, of man as he should be,—and set up a standard in our thoughts, whereby we estimate our neighbour's propriety or misbehaviour, according as it tallies or disagrees with our inward test and criterion. Yet who has been adventurous and successful enough to delineate this being,—to draw from the halls of intellect this impersonation of excellence?—Modern writers, I think, have herein singularly failed, inasmuch as they make egotism and affectation the characteristics of “a gentleman,” and gift him with vanity and conceit, instead of that honest pride which is the Englishman's attribute. Although

neatness of appearance is a card of recommendation, and, indeed, merits our adoption, yet is this needful care to be frittered away in the frivolous consideration of waistcoats, rings, cravats, and perukes? But to mount a step higher, the flippancy and levity of conduct that the novelist seems to recommend, are equally at variance with good sense and the feelings of the Christian gentleman.

There is a heartlessness, a depravity,—in the ways of the worldling,—which the moral man shuns with abhorrence ;—this is rendered palatable to our disordered appetites by the alluring form in which it is presented in the novel.

Let us now briefly consider how a man should conduct himself.

————— *Vir bonus est quis ?*

Qui consulta patrum, qui leges juraque servat.

But something more is required in these times of improvement ;—a refinement of language and demeanour is of paramount importance ;—let us assiduously cultivate it ;—we shall thereby ensure the kind word of friends,—and stop the mouths of our enemies. And let us especially guard against hypocrisy,—it is not enough to profess noble sentiments,—our actions must verify our assertions. Idle thoughts generate

frivolous conduct;—we should be careful to keep our thinking faculties clear and active, that noble undertakings may be tarnished by no impurity. An attention to dress is by no means to be scorned;—I know not which is worse, to be careless of one's apparel*—, or to bestow on it undue observance. Learned men may overlook the former, the ladies will forgive the latter offence. Be assiduous in the service of the fair sex, for as they are “the sweetness of life,” attention to their behests is time not mis-spent. Promote the ends of charity according to your means, and remember that a favour is enhanced two-fold, when it is conferred promptly. Especially neglect not the observances of devotion;—God be praised—it is now as *unfashionable* to disregard one's Christian duties, as their non-fulfilment is impious and irreverent.

Habit is overcome by habit; let not, then, the vicious shelter themselves under the cloak of “their evil ways being so confirmed that they cannot be shaken off;” let such persons remember that “the leaf of the mulberry-tree in time becomes satin.” Thus have I thrown

* This, of course, bears no reference to cleanliness; for I should as readily “suspect Cæsar's wife,” as imagine that a “gentleman” *could* be uncleanly in his person.

together a few brief remarks, which, by not overcharging the memory, may be of aid—when their service is needful.

XXIV. OF MARRIAGE.

“Hail, wedded love, mysterious law,
Perpetual fountain of domestic sweets,

* * * * *

Here love his golden shafts employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels.”

MILTON.

THIS most divine and mysterious union of interest and person enhances our stock of happiness—increases our worldly substance—and discloses the generous impulse of our souls,—thereby unfolding them to the dictates of virtue. This and much more than this,—a well-assorted marriage effects ⁽⁹⁾; these are a few of its advantages, and but a tithe of the blessings this inestimable compact ensures. It may be said to be the Ægis of the State, for it at once repels vice and immodesty; it is twice blessed,—it profits individuals at home, by enlarging their sphere of usefulness; out of doors it promotes the well-being of the community.

XXV. OF THE WILL AND TESTAMENT.

ON this subject you must not only ponder, but act,—and that promptly,—not leaving till to-morrow, what should be done to-day. The future may not be ours, let us then seize the present, for we know not what the morrow may bring forth. Is not death continually going about seeking whom he may devour? let us then be prepared to face the grim tyrant,—to cope with him in arms,—knowing that he cometh not upon us unprepared, when this important duty is discharged, and when we are reconciled to our Maker, through faith in His blood.

How impossible is it to advise about the distribution of property; mayhap the testator knows no discretion; generosity may be spurned by him,—or economy loathed;—will he then thank me for my gratuitous advice? but let all remember, that a trifle bestowed “where assistance is valuable,” when the individual is believed to merit the kindness, is acceptable in the sight of God, and “wins golden opinions from all sorts of men;” let it not be said, at least,

“Thou mak’st a testament
As worldlings do, giving thy sum of more
To that which had too much.”

But to conclude, if any individual gifted with

wealth, after having acted with justice to his kindred, finds himself still the possessor of funds, let him bequeath the surplus to the establishment of PUBLIC BATHS. This is a great desideratum in all large towns; it is the one thing needful; and the metropolis of the world, with all its vast improvements, ranks still very far from the station it can, and will hold, so long as the mechanic and the artisan are, in a manner, excluded from this healthful and necessary recreation. There are various bathing-places in London, where money is required at the entrance; I hope to see the day when Baths are open to the public "free, gratis, for nothing."

XXVI. OF DEATH.

PROVIDENCE hath directed that active duties shall be the business of life, by the neglect of which, we "hide our talent in a napkin." But when a grievous visitation afflicts us,—and we are laid on the bed of sickness,—surrounded by kind and sorrowing friends,—when we feel the prostration of our enfeebled powers,—and our nearness to the tomb,—how then is the machinery of life unhinged! Our hopes and fears of sublunary matters, no longer excite and animate us;—the cherished thoughts of yesterday,—the eager aspirations,—their very remembrance is fled!

And if we are not disturbed by the reflection of leaving dear ones in distress*,—if our life has been that of a rational being, obedient and grateful to his Maker,—living in bonds of charity with all mankind,—the death-bed will be strewed with roses—the pillow smoothed by affection. The awful visitation, will be cheered by well-founded hope, (for there is no deception on the bed of death,) with no thought but your end—you will say, take me, and me too, oh my Father!

These are the thoughts a man shall remember with joy; these shall animate his heart, even at the last.

XXVII. OF DUELLING.

DUELLING cannot be dispensed with, however much we deplore the custom; but for this wholesome check, this salutary restraint, many a good subject would be unprotected, many a man's virtue would not stand him in stead;—the bully might lord it over the brave,—the hector over the hero,—the observances of so-

* To obviate this pang (at 63, Broad-street, London), a life assurance company is founded, of a most consolatory nature, to secure an income to unmarried females, or bereaved families. It is based on sound principles, and comes within the reach of any man, with an income however small.

ciety would be lost, and honour be the shadow of a name. I wish not to be misunderstood: kind reader, bear with me, I would to my soul this custom were discontinued, and rejoice that it less prevails; but as long as human nature is the same, so long will the practice obtain. The great moralist, Paley, admits the inefficiency of the laws in redressing every grievance; we all admit this; we acknowledge it must ever be so; yet, deadly are the insults, (I speak not of injuries, they "may be atoned for, and forgiven,") which we may receive, ere chastisement, in the law-court, can reach the aggressor; a Wellington and a Nelson may be branded with obloquy, but the quibble of the lawyer shall shield the calumniator!

For my part, I would forgive, and teach men to forgive, "seventy times seven," but the character, the respectability, the honour, and honesty, of the English service, may not be lightly aspersed. No dishonourable stain must dim the brightness of the weapon that is thus placed in our hands to protect our altars and our hearths.

It will be said, that these remarks are in favour of this unfortunate practice; this is not the case, they are only intended to show that a higher feeling, and more ennobled sentiments,

must inhabit the breast before duelling can be discontinued. Sense, reason, religion⁽¹⁰⁾, are against it, but what education may be now doing for the humble, a greater refinement may work for the more exalted; for, as we see amongst the clergy that restraint and decorum, which precludes quarrel, may we not hope that the time is not far distant, when such will be our general conduct.

“ Man in that age—no rule but reason knew,
And with a native bent—did good pursue;
Unaw'd by punishment, and void of fear,
His words were simple, and his soul sincere;
By no forced laws his passions were confined,
For nature kept his heart, and calm'd his mind;
Peace o'er the world, her native sway maintain'd,
And e'en in deserts—smiling plenty reign'd ?”

DUELLING.

(*From Hobbes's Essays, Vol. I.*)

PHILAT. 'Tis the custom of gentlemen, and that is sufficient for my purpose.

PHILOT. What if it were the custom to tilt your head against a post for a morning's exercise, would you venture the beating out your brains rather than be unfashionable?—105.

PHILAT. Diodorus Siculus tells us (*Biblioth.* l. 3), that the Æthiopians happened once to have a one-eyed, bandy-legged prince; now such a person would have made but an odd figure, if care had not been taken.

PHILOT. Pray how did the Court behave upon this occasion?

PHILAT. Like men of honour, they made a fashion of their prince's misfortune, and immediately shut up one of nature's windows, and got a sort of *Scotch boot* to bind themselves in.—112.

PHILAT. The custom of duels puts gentlemen upon their good behaviour, 'tis a check upon conversation, and makes it more inoffensive than it would be otherwise.

PHILOT. An admirable remedy, just such as death is against all diseases.—119.

PHILAT. It looks oddly for gentlemen to quarrel, or to salute like a clown.

PHILOT. So then I perceive, if butchers had but the manners to go to *sharps*, gentlemen would be contented with a rubber at *cuffs*. If they must be singular in their disputes, let it be for the better I beseech you. If they must run counter to the vulgar, I wonder they don't leave off swearing, drinking, &c.

PHILAT. After all, you cannot deny that the present custom has prevailed for several ages.

PHILOT. So have a great many other ill things besides; there is scarcely any extravagance so singular as to want a precedent. But custom without reason is no better than ancient error. Now the practice of subjects righting themselves by the sword was introduced by the Danes, Lombards, and Normans, a people who possibly at that time of day had not brains to decide the matter any other way. If we are bound to implicit submission—if we are to follow antiquity without any exception of judgment—why don't we feed on mast, and lodge in caves, and go almost naked? And to come near our northern ancestors, why don't we vindicate ourselves by trial ordéal, bathe our innocence in scalding water, and hop over heated ploughshares blindfold.—p. 124.

But read the essays.

XXVIII. OF THE VOICE.

“OPEN the rusty door of your mouths, and let the words walk out.” Half the men mumble and the women lisp, never having opened their mouths through the whole of their career. Why should the voice, that beautiful organ, so susceptible of improvement, be so shamefully neglected; to talk aloud in an omnibus, above the noise of the vehicle, would be excellent practice, as the natural emphasis always fall correctly. Even young ladies sing with their mouths shut, though, to the honour of the music master, they are continually requested to open their mouths, but seldom with success; so that as many will not open their mouths, and many cannot shut them, they are kept ajar, with an idiotic expression; it cannot be to show a beautiful set of teeth, “with pearls more precious than inhabit them,” for that which is shown unpretendingly, is always most captivating. But for the poor male youth of the present day, not even a bad excuse can be found for their total neglect of the improvement of this divine organ. It cannot be, they fear to open their mouths on account of the unfurnished state of their heads; or, that their teeth are black, their breath smell, or their

lips are compressed by smoking ; but we find it every where, for as the boy is father to the man, it doth obtain and progress.

XXIX. ON THE EFFECT OF MUSIC.

“ Descende cœlo, et dic age tibiâ
Regina longum Calliope melos;
Seu voce nunc mavis acutâ,
Seu fidibus citharâve Phœbi.”—HORACE.

“ Oh, music ! miraculous art, that makes the poet’s skill a jest, revealing to the soul inexpressible feelings by the aid of inexplicable sounds. A blast of thy trumpet, and millions rush forward to die ; a peal of thy organ, and uncounted nations sink down to pray.” Such is the mystic power—the all-surpassing influence—that “ breathing instruments inspire :” and thus they “ wake into voice each silent string” of fancy and imagination. Who when oppressed by care or sorrow, a sufferer from “ the slings and arrows of outrageous fortune,” has not experienced the soul-soothing calm—the pleasant peace—which “ music, heavenly maid,” instils ?
Though—

“ In the perfumed chambers of the great,
Under rich canopies of costly state,”

yet is the enchantment incomplete, were we not—

“ Lulled with sounds of sweetest melody.”

When “ pain or sickness wrings the brow,
is it not—

“ By music, minds an equal temper know,
Nor swell too high, nor sink too low.
If in the breast tumultuous joys arise,
Music her soft assuasive voice applies ;
Or, when the soul is press'd with cares,
Exalts her in enlivening airs ;
Warriors she fires with animated sounds—
Pours balm into the bleeding lover's wounds ;
Melancholy lifts her head ;
Morpheus rouses from his bed ;
Sloth unfolds her arms and wakes ;
Listening Envy drops her snakes :
Intestine war no more our passions wage,
And giddy factions hear away their rage.

But when our country's cause provokes to arms,
How martial music every bosom warms !
So when the first bold vessel dared the seas,
High on the stern the Thracian raised his strain,
While Argo saw her kindred trees
Descend from Pelion to the main ;
Transported demi-gods stood round,
And men grew heroes at the sound,
Inflamed with glorious charms,
Each chief his seven-fold shield display'd,
And half unsheathed the shining blade ;
And seas, and rocks, and skies rebound,
To arms, to arms, to arms !”

Who does not agree, that—

“ Music the fiercest grief can charm,
And Fate’s severest rage disarm ;
Music can soften pain to ease,
And make despair and madness please ;
Our joys below it can improve,
And antedate the bliss above.”

Not alone can “ the sweet power of music”
draw “ trees, stones, and floods,” but we are
told there is

“ Naught so stockish, hard, and full of rage,
But music for time doth change his nature,
The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils.
The motions of his spirit are dull as night,
And his affections dark as Erebus ;
Let no such man be trusted.”

Shakspeare—in another place—makes music
“ the food of love :”

“ That strain again,—it had a dying fall ;
Oh, it came o’er my ear like the sweet south,
That breathes upon a bank of violets,
Stealing, and giving odour.”

How forcibly was Horace impressed by the
divine *afflatus* or inspiration of harmony, how
absolute did he consider its control over the
soul, when he says :

— “ Quondam citharâ tacentem
Suscitat Musam, neque semper arcum
Tendit Apollo.”

Does not Milton sing in his enchanting
L'Allegro :

“ Lap me in soft Lydian airs,
Married to immortal verse ;
Such as the meeting soul may pierce,
In notes, with many a winding bout
Of linked sweetness long drawn out,
With wanton heed and giddy cunning ;
The melting voice through mazes running,
Untwisting all the charms that tie
The hidden soul of harmony ;
That Orpheus' self may heave his head
From golden slumber, on a bed
Of heap'd Elysian flowers, and hear
Such strains as would have won the ear
Of Pluto, to have quite set free
His half-regain'd Eurydice.”

Who shall describe the talismanic power that music possesses o'er the passions of men? Like love, whose sweet confederate it so often proves, its effects are as inscrutable as they are delightful yet agonising. Who can define the thrilling enthusiasm—the soul-stirring animus—that actuate our breasts and fire our imaginations, when listening to the ecstatic strains of a Grisi or a Pasta, a Wood or a Shirreff, a Rubini or a Braham? Then may we say, that—

Bright-eyed Fancy hov'ring o'er,
 Scatters from her pictur'd urn
 Thoughts that breathe, and words that burn.

Then, at least, the spirit "rapt inspired" by
 dulcet sounds—

_____ makes a swan-like end,
 Fading in Music."

XXX. OF ELOCUTION.

THE Bar, the Pulpit, and the Stage, are all equally depressed. At the bar eloquence is almost a dead letter; barristers must relate "matter of fact," or they cannot be good lawyers; this is excellent, to "give standing" to a dull clod, who otherwise would never have been "placed," and approbation to language, that otherwise would never have been tolerated; their pronunciation being in keeping with "my lud." Is it not suprising that the judges of the land, held in such deserved estimation and respect by the public, should allow such a flip-pant and disrespectful style in the counsel who address them? "They have all a mouthful, but none abundance" of eloquence, learning, or law; thus the bar has ceased to be a school for diction.

Although we have many in the pulpit who discourse most eloquently, whose zeal and

sincerity bring conviction to the mind and joy to the heart of the hearer, yet is their manner often unpleasing, and their enunciation far from correct. A little care would remedy this, and God's divine language would come clad in a better garb.

The Church Service,—so beautiful in itself,—demands an appropriate pronunciation. The dignitaries of the Papal Church ordain not deformed persons; they think that the altar of heaven should be served only by those who possess nature's fair proportions; our bishops, in like manner, should not ordain those, who deform the language of Scripture.

The Stage is at a yet lower ebb, it is lamentably, disgracefully, deficient; there was a time, when the picture was so complete,

“ It rubb'd a wrinkle from the brow of care.”

In the words of Campbell, in reference to John Kemble:—

“ But by the mighty actor wrought,
Illusion's wedded triumphs come;
Verse ceases to be airy thought,
And sculpture to be dumb.

At once ennobled and correct,
His mind surveyed the tragic page;
And what the actor could effect,
The scholar could presage.”

We yet have Macready, and two or three others in their respective walks; none else can mount the throne.

Such is the gross ignorance and carelessness of the stage, at present, that the same word in the same piece, is differently pronounced, with continued inaccuracy in the delivery of the text. The manager takes a greater interest in the getting up of a fine pageant than in the production of a good play.

But pageants and operas are now "the order of the course;" the legitimate drama is, at present, set aside, though Knowles writes with a vigour Shakspearian; let me hope, phoenix-like, it will rise from its ashes!

XXXI. OF THE MAGISTRACY.

NEITHER a clergyman, nor a lawyer, should be a magistrate; for when the priest mixes himself up in temporal matters, he ceases to be regarded in his sacred character: and the lawyer, adhering to the letter rather than the spirit of the law, does infinite mischief amongst his poor neighbours.

In cities and villages, with respect to magistrates, the case should be different;—in cities,

they should be stipendiary;—in the country, unpaid. A sensible sound-headed man, which every village in England can produce, should be the magistrate; one equally beloved and feared, beloved for his general worth, and detestation of unnecessary persecution; feared by the culpable, for his unsparing decision of character, and unflinching integrity. He might also have a lawyer for his clerk, at a liberal salary, to assist him in cases of felony; this would be another way of finding employment for men in a profession already overstocked; but let them be used only on these particular occasions.

XXXII. OF CHESS.

CHESS would, indeed, be time mis-spent, if, in attaining that excellence which enables the player to appreciate the combinations, it did not, at the same time, teach him to think.

We all throw away some portion unheeded of unredeemable, invaluable time; it were well if the employment of those leisure hours were innocently devoted to this most pleasing and instructive pastime, instead of being spent in smoking, idleness, and dissipation. Let us,

indeed, give them to any innocent or useful hobby; only minding not to ride our hobby-horse to death. You cannot do better, if you are a lover of this noble game, for its moral application, than read Dr. Franklin's "Morals of Chess," Sir William Jones's beautiful poem on the same subject, and one recently written by my late respected friend, the Rev. Mr. D'Arblay.

The great merit of chess is, that it employs and physics the mind; and, unlike every other game, it requires not that incentive, money, to add one charm to its excellence or interest; for men, devoted to chance, play at games more rapid in the result.

Some say they cannot play chess, because they lose their temper; the fact is, they know nothing of the game; if they did, they would be aware, that the pieces never move *per se*, that the game is not the result of chance, but an effort of the mind; and if their combinations are foiled, it should be a stimulus to renewed study, for it was once told a crowned head, when he wished to become a mathematician in double quick time, there was no royal road to the mathematics!

XXXIII. THE CHURCH.

THE following is among the virulent attacks on the church, going the round of the diurnal press. It is taken from the Chronicle, Dec. 24, 1836, and therein copied from the Plymouth Journal:—

“ ECCLESIASTICAL ETIQUETTE.—An illustration of the working of our Apostolic Church, recently occurred in this diocese. A young gentleman, the brother of a clergyman at Stonehouse, had duly prepared himself for orders, by studying mathematics at Cambridge, or the classics at Oxford, and, having a title to the curacy of Dawlish, went before his Lordship of Exeter for ordination. The Bishop interrogated him on the baptismal service, and in the young man admitting that he could not believe that baptism and regeneration were identical, he was denied an entrance to holy orders, and sent back to pursue some other calling, or perhaps become a dissenter.”

It is true that the clergy have, to a great extent, laid themselves open to attack, from the large funds, the produce of clerical endowment, within their grasp, and the backwardness on

their part to meet the universal cry for church reform, so that the public, losing sight of the real merits of the case, attack divines, because they are at war with the pride, peculation, and cupidity, evinced by the dignitaries of the church.

Why should a reform be now in contemplation of the secular properties of the church, by a joint commission of laymen and divines; if the prelates, honestly and fearlessly, in a synod of the church, set about to reform and remove existing abuses (which, in Christian charity, should be reformed); if they truly believe in the divine dispensation, instead of letting uncanonical hands approach the sacred shrine, thereby shocking the members of the church, and giving such secret satisfaction to the dissenters.

Schism has done its worst, the religious community is divided into numberless sects, again sub-divided; and the Apostolic Church, in the direct line from the Apostles, consecrated of the Lord, need only now be unfaithful to herself, to occasion her own downfall.

It is astonishing how far in advance is the congregation of the church, to the Prelates of the Order; a congregation by no means Pharisaical, but members of the purest and most

tolerant religion on earth ; whose Priests have not the halo round the head, but still whose functions are equally hallowed. Perform your duty, and if your clergy will not, or dare not, prevent the degradation and prostration of the church, by representing what should be their duty, you would nerve them with strength and inclination to its fulfilment.

Is it orthodox, that the Bishops should promulgate, and the Canons openly demur? And this too at a time and season, when universal alarm calls for unanimity, at least among the priesthood? But, that religion stands on higher and surer ground than weak man's arbitrement, we might, in truth, exclaim the Church is in danger. Could anything be more unwise, more weak, than the protest of certain Canons, complimenting the present Bishops, but doubting whether future Bishops might not arise not equally governed by equity and justice? This was a supposition unworthy of the order, and evidently alluding to the possibility of their being governed by sinister motives ; and this, in England, with the press open, and the eyes of all fixed on the exalted of the land, especially on the actions of the Prelates !

The English nation is not unreasonable—it is not unjust, and lacks not proper respect for those

in authority over us ; but it demands, and will have sound substantial reform of church abuses, and, oh, ye clergy ! progress with the time, that ye may thereby control it ; stem the torrent, and ye are shipwrecked.

The people of England would never do less for the Bishops, than they do for the Judges of the land, and are there any beings more respected than our Judges ? They have a certain stipend, by no means exorbitant, but enough to support their dignity, and ensure their integrity, and their decisions, (as far as human fallibility extends,) are avowedly unimpeachable.

XXXIV. OF PRIDE.

THE presumption of the human heart is proverbial. Such is the arrogance,—the haughtiness,—the presumption—of

———“ Man, proud man,
Dress'd in a little brief authority,”

that he walks forth so completely enveloped in self,—so proud in his place,—his riches,—or the antiquity of his family,—that none are noticed by a passing inclination, save those of his own grade. What is the dignity of station and wealth, un-

supported by the acclamations of the crowd; how heartless, therefore, is the pride, that would exclude recognition of those more humbly endowed! We require not that he should stop, walk, or talk with them;—but it is his duty, not to pass any one he may know,—as he would a dog,—unnoticed.

An Italian nobleman being asked how it happened he was so popular, replied, by wearing out two hats extra, in the course of the year.

The greatest proof on record of the pride, the presumption of human kind, is Saint Peter's denial of our blessed Lord.

The christian religion every where teaches humility;—and did not the Founder of our Faith exemplify it, both by precept and example? How then, dare those, who profess Christianity, cherish a passion so denounced?—especially those whose duty it is to teach, having entered holy orders;—they should be the shepherds of the flock, known to, and ministering in the fold. But the laity must not arrogate and screen themselves under this unfortunate and ruling passion, pride in their clergy;—for the clergy have a redeeming quality,—that in any given number in society, the clergy are, as they should be, avowedly the best.

An honest pride is not unbecoming;—a glory

in our own exertions ;—a satisfaction in superior endeavours ;—a self-gratulation ;—these are feelings that render ambition noble, and make success honourable ;—far removed are they from those grovelling desires, which would elevate a man by depressing his fellow, which may lead to renown ; but in how questionable a shape ! The wise man plumes himself not in his wealth, however large ;—his dignified birth, or elevated station ;—he vaunts not of these though he despises them not ;—but he may justly boast of well-earned rewards, whether in “ the court, camp, grove, the vessel, or the mart ;” then may he proudly lift his head in his pride, pomp, and circumstance,—not in scorn and derision of those a little lower than himself,—but remembering

“ How hard it is to climb

The steep where Fame’s proud temple shines afar.”

The recollection of this teaches him humility and courtesy. If we seek true wisdom and her pleasant paths, we shall be happy, intelligent, and beloved. The time has arrived, when knowledge is the attribute most valued, when the *nouveau riche* and the *parvenu* will each sink to his primitive insignificance, unless the *novus homo* has established his fame, and raised a reputation by superior ability and at-

tainments. The *γνωθι σεαυτον* which education instils, will humble our minds towards others, by showing us the littleness of our own; sub-lunary matters will less excite regard, whilst we abstract our notice from finite objects to the infinite works of the Creator !

XXXV. OF TIME.

“ The bell strikes one. We take no note of time
 But from its loss. To give it then a tongue,
 Is wise in man. As if an angel spoke,
 I feel the solemn sound. If heard aright,
 It is the knell of my departed hours:
 Where are they? With the years beyond the flood.

* * * * *

And can eternity belong to me,
 Poor pensioner on the bounties of an hour?”

YOUNG.

How awful is the consideration of the manner in which we mis-spend this invaluable gift !

The boy shuns his task, more heedful of the play-ground than the school-room; frivolous dissipation entraps the young man, and bears him off captive in its meshes; scheming manhood succeeds with its dreams of ambition, whilst narrative old-age tells “ the burden of the song.” Is not this a just picture, a faith-

ful relation? Can we not subscribe to its truth? "Were my life renewed, my career recommenced," such is the constant cry, "how would I hoard the golden minutes, and prize the fleeting hours! Dissipation and her syren train should no longer possess my heart. Profligacy, how hast thou ruined me, shall I again seek thy snares? Madman that I have been, have the wicked no remorse? are there no flowery fields for my soul to repose in? no pardon and peace for the contrite in spirit? Henceforth, religion is my day-spring, and diligence in good works my constant companion." Such are a few of the thoughts which occur to most men's minds. Let the reasoner, however, remember that, though he cannot retrace the steps he has trodden, "the gate of paradise is ever open" to lead him in the ways of righteousness, and the paths of peace. And may my young friends derive a moral from the tale.—The outset of life appears to you like a distant prospect sun-gilt; pleasure woos you with a winning smile, and proffers endless store;—all is brightness and innocence, for your hearts and thoughts are innocent, and to you is given the power of enjoyment, with discretion for your guide. Recollect, there is a time for all things, and

employ that time in doing good, either to yourself or to the community. Though rational amusements are much to be recommended,—be cautious not to engage in frivolities; “*sperne voluptates; nocet empta dolore voluptas;*” like the serpent concealed in flowers—death lurks beneath.

XXXVI. OF EARLY RISING.

LORD Mansfield said, that whenever he inquired into the habits of life of any witnesses who had attained to advanced age, he invariably found that they had long been, and still were, early risers; though in many other respects their practices differed, and were sometimes directly contrary. This is no speculative argument,—but a calm and solemn judgment, satisfactory to the mind of a judge, habituated to the discovery of fraud.—Early rising, indeed, brings us “length of days,” and a thousand blessings in its train; for it bestows health,—is the direct source of riches and honours,—sharpens our intellectual faculties, and thereby contributes to the acquirement of learning:—whereas, on the contrary, the sensual habit of lying in bed till a late hour, is equally destructive of health ⁽¹¹⁾, ruinous to fortune, and baneful by

example;—so that your days are thereby dwindled, your fortune impoverished, and your example pestilential. Let the parent, pastor, or master, speak “with the tongue of angels” on the value of time, and the advantages of early rising, to all;—no, the eloquence of a Cicero would not avail, unless the precedent were before us; therefore get up yourself⁽¹²⁾, and it will have this additional advantage, it will enable you to attend to your correspondence, to walk or read, get your breakfast undisturbedly, and be at your post in time.

“He is a good divine that follows his own instruction. I can easier teach twenty what were good to be done, than be one of the twenty to follow my own teaching.”

SHAKESPEARE.

The difficulty of overcoming this crying evil is great, but the mind may dictate to the body, how advantageous to both is early rising, and this good habit not being so excessively hard to be acquired, there may be some hope—*if you sleep on a mattress.*

XXXVII. THE DINNER.

NEVER commence the conversation, (if we may call it so,) by courteously pressing your guests to partake various dishes, or by apolo-

gizing for a deficiency of supply, or for the manner in which the entertainment is served ; this betokens an ignorance of the manners of society, by making your friends ill at ease. Enjoy your own dinner, and let the company enjoy theirs; thus general conversation flows with the wine-cup, and if it shine not like the nectar, it at least "maketh merry." If the repast be *comme il faut*, they will remark it, and appreciate their reception; but should it be otherwise, through culinary improprieties, or other *désagréments*, by your hearty hospitality and well-meant endeavours, convince them the fault is not your own ; thus the dinner may be forgotten while the host is remembered.

Should vegetables be before you, do not make as much ado about their distribution, as if the dish contained turtle or venison. Let vegetables be asked for.

That which is practised every day demonstrates unwillingness or inability, if it be not done well ; this may be said of carving. Earn the reputation of being a good carver ; it is a weakness to pretend superiority to an art in such constant requisition, and on which so much enjoyment depends. You must not crowd the plate, send only a moderate quantity, with fat and gravy ; in short, whatever you may be carving, serve others as if you were helping yourself ; this may

be done with rapidity if the carver takes pleasure in his province, and endeavours to excel. It is cruel and disgusting to send a lump of meat to any one ; if at the table of a friend, it is offensive ; if at your own, unpardonable ; no refined appetite can survive it—

“ Give no more to ev'ry guest,
Than he's able to digest ;
Give him always of the prime,
And but little at a time.”

SWIFT.

The person carving must bear in mind that a knife is a saw, by which means it will never slip, and should it be blunt, or the meat be overdone, he will succeed neatly and expertly, while others are unequal to the task. For my part, I have been accustomed to think I could carve any meat, with any knife ; but lately, in France, I have found my mistake, for the meat was so overdone, and the knives so blunt, that the little merit I thought I possessed completely failed me. Such was never the case with any knife I ever met with in England.

Pity that there is not a greater reciprocity in the world ! How much would France be benefited by the introduction of our cutlery and woollens ; and we by much of its produce !

When the finger glass is placed before you,

you must not drink the contents, or even rinse your mouth and spit it back ;—although this has been done, by some inconsiderate persons.—Never, in short, do that of which, on reflection, you would be ashamed ;—for instance, never help yourself to salt with your knife, a thing which is not unfrequently done in *la belle France* in the “perfumed chambers of the great.”—We all have much to unlearn, ere we can learn much that we should.—My effort is “to gather up the tares—and bind them in bundles to destroy them,” and then to “gather the wheat into the barn.”

When rose-water is carried round after dinner,—dip into it the corner of your napkin lightly, touch the tips of your fingers, and press the napkin on your lips.—Forbear plunging into the liquid, as into a bath.

XXXVIII. GENERAL CONVERSATION.

YOUR party to be congenial, and to induce general conversation, should not be fewer than the Graces, or more than the Muses in number. It is well to have but eight or nine chairs in your dining room,—rarely exceed that number. Your entertainments should be famed as small elegant

repasts, accompanied by the feast of reason and the flow of soul. Who then would not be anxious for an occasional invitation? Reverse the picture, and who reflects but with disgust of the super-abundant board, and the overgrown parties, at your Aldermanic feasts: Bah!

XXXIX. OF TABLE COOKERY.

SOME science may be displayed in *table-cookery*, and some credit gained by it. To make a devil, use the spices with a heavy hand, and forget not the anchovy; but this should be seen to be done well; our friend John Bull, excelled in this—God bless the social being, his handsome, honest, worthy countenance, and his twelve children! But to return. To the quarter of lamb, spare not the cayenne and lemon, with cold butter. To the wild duck, also to produce the proper flavour, you can hardly use the red pepper too plentifully, if well mixed with lemon and gravy; then pour over a little boiling port; on judgment depends the excellence of the relish; but in truth, what does not depend upon judgment and taste,⁽¹³⁾ whether in dress, in the state, or at the table?

XL. WINE.

TAKE Sherry (¹⁴) with your fish; when the meat is on table, the Champagne may appear, not before; it is not orthodox. When the cit gives a dinner, he calls for Champagne at the outset, pledges you with the first course, and you are drunk ere the last dish appears.

Dr. Kitchiner says, how many concurring circumstances are requisite to bring a leg of mutton properly to table;—this, in some degree, may be said of wine. It is affected by the weather, or it may be badly decanted,—perhaps it is *corked*,—or we may be out of health;—thus, the palate being a remarkably delicate organ, and fine wine also very delicate and susceptible in its nature,—a variety of circumstances are requisite to the perfect enjoyment even of the best.

There are dissatisfied ungrateful mortals—who sit down to table gloomy,—discontented,—and unhappy,—till they are enspirited by the genial warmth of association with refined company, and the juice of the generous grape;—insomuch that *now* you would not know them for the same beings they were *then*;—in fact they are not the

same—they were miserable, they are now happy, and life is too short and too chequered to decline such cheering, if it be only momentary. My friends must ever remember, though, “to be merry and wise.”

The man who can daily make a point of selfishly sitting down alone to his bottle—really deserves not the means;—a man should rarely take more than half a pint of wine when alone, he would thereby save his constitution, and then might he say, having acted on this principle,—

“ Yet am I strong and lusty :

For in my youth I never did apply
Hot and rebellious liquors to my blood ;
Nor did not with unbashful forehead woo
The means of weakness and debility ;
Therefore my age is as a lusty winter,
Frosty but kindly.”

XLI. OF DRUNKENNESS.

“ Drunk, and speak parrot ; and squabble, swagger, swear, and discourse fustian with one's own shadow ?—O thou invisible spirit of wine, if thou hast no name to be known by let me call thee devil !

“ To be now a sensible man, by and by a fool, and presently a beast ! O strange, that men should put an enemy in their mouths⁽¹⁵⁾, to steal away their brains !”

“ Come, come, good wine is a good familiar creature, if it be well used ; exclaim no more against it.”—SHAKESPEARE.

"It is commonly charged upon the army, that the beastly vice of drinking to excess hath been lately, from their example, restored among us; but whoever the introducers were, they have succeeded to a miracle."—SWIFT.

XLII. THE ROUÉ.

"A gamester, the greater master he is in his art, the worse man he is."—BACON.

"THE gambler in ruining his family,—the fornicator in corrupting the innocent,—the adulterer in seducing the chaste,—each—is never daunted in furtherance of his crime. As it is said that fifty falsehoods must be told to conceal one,—so any—the smallest deviation from right, (unless remorse come to our aid, and repentance immediately follow,) swiftly induces other faults,—which, like continual dropping, wear through the strength of virtue. And with his foot on the precipice—commencing a downward course—say who can stem the torrent of his guilt,—where shall his fall be stayed!

"And, in the lowest deep, a lower deep
Still threatening to devour me opens wide."

These considerations occur to me, when in my walks through the metropolis I pass the haunts of vice,—that, syren-like, would lead us to the rock.

The gambling-house which rears its stately front—countenanced, *not sanctioned*, by the laws, like the gate of Pluto, “is open night and day.” Nor “like a banquet-hall deserted,” are its gay *salons*. Its votaries, “fashion’s host,” are courting the goddess “pellucidior vitro,”—or are merely whiling away the time that *ennui* would otherwise consume! Incentives to urge on the dupe stand alluringly ready. All is luxury, magnificence, and—rottenness! “Their inward parts are very wickedness.”—These are but the flowers that envelop the corpse!

Here again is the gin palace—decked in glaring and vulgar splendour;—the rendezvous of the poor,—the home of the outcast,—the lurking place of the villain! It is fearful to reflect how many a deed of darkness may have been devised, how much crime may be even now plotting,—in these numerous charnel-houses!

The dictates of religion, and the experience of wisdom, teach us to shun these dangerous shoals,—but how shall the rising generation avoid the snares that are set on every side to entrap them? Will not the blossom wither—if storms and blight assail? How then can the young flourish in their virtue, when, whilst “it is ripening,” this “nips its root!” The legislature should wisely consider this,—for wide and dreadful is the ruin, when it begins with the foundation.

XLIH. OF REPUTATION.

“ Good name, in man and woman, dear, my lord,
 Is the immediate jewel of their souls:
 Who steals my purse, steals trash; 'tis something, nothing;
 'Twas mine, 'tis his, and has been slave to thousands:
 But he that filches from me my good name,
 Robs me of that which not enriches him,
 And makes me poor indeed.”

SHAKSPEARE.

XLIV. OF QUARREL.

CHRISTIANITY teaches love;—but if our nature be not so ennobled,—by care and circumspection quarrels may be avoided. This is by no means pusillanimous,—but a wise discretion recommended by Shakspeare, so that should any dispute arise, you might say with Colman the younger “ He who doth take offence, before 'tis meant, is in himself offended;—Sir, it dwelt not in my mind to anger thee.”

“ O shame to men! devil with devil damn'd
 Firm concord holds, men only disagree
 Of creatures rational, though under hope
 Of heav'nly grace: and God proclaiming peace,
 Yet live in hatred, enmity, and strife
 Amongst themselves, and levy cruel wars

Wasting the earth each other to destroy ;
 As if (which might induce us to accord)
 Man had not hellish foes enow besides,
 That day and night for his destruction wait."

MILTON.

" Beware
 Of entrance to a quarrel : but being in,
 Bear it that the opposer may beware of thee."

SHAKSPEARE.

XLV. ENNUI.

BEGOT of fashion, idleness, and ignorance,—
 the bane — the perdition — of many a once
 virtuous mind.

XLVI. OF MERCY.

OF this divine attribute our Shakspeare says,

" No ceremony that to great one 'longs,
 Not the king's crown, nor the deputed sword,
 The marshal's truncheon, nor the judge's robe,
 Become them with one half so good a grace
 As mercy does."

" The quality of mercy is not strained ;
 It droppeth, as the gentle rain from heaven
 Upon the place beneath ; it is twice bless'd :
 It blesseth him that gives, and him that takes :

'Tis mightiest in the mightiest : it becomes
 The throned monarch better than his crown :
 His sceptre shows the force of temporal power,
 The attribute to awe and majesty,
 Wherein doth sit the dread and fear of kings ;
 But mercy is above this scepter'd sway,
 It is enthroned in the heart of kings ;
 It is an attribute to God himself ;
 And earthly power doth then show likest God's,
 When mercy seasons justice."

Pope also beautifully says,

" Teach me to feel another's woe,
 To hide the fault I see,
 That mercy I to others show,
 That mercy show to me."

XLVII. OF HOPE.

————— " When, tending on him still
 With hope, that, baffled still, did still keep up."

SHERIDAN KNOWLES.

" The wretch that doomed with life to part
 Still, still, on hope relies,
 And every pang that rends the heart
 Makes expectation rise.

Hope, like the glimmering taper's light,
 Illumes and cheers the way,
 And still, as darker grows the night,
 Emits a brighter ray."

GOLDSMITH.

“ See some strange comfort every state attend,
And pride bestow'd on all, a common friend ;
See some fit passion ev'ry age supply,
Hope travels through, nor quits us when we die.
Behold the child, by nature's kindly law
Pleas'd with a rattle, tickled with a straw :
Some livelier plaything gives the youth delight,
A little louder, but as empty quite :
Scarfs, garters, gold, amuse his riper stage,
And beads and pray'r books are the toys of age :
Pleas'd with this bauble still, as that before,
Till tir'd he sleeps, and life's poor play is o'er.”

POPE.

XLVIII. OF FRIENDSHIP.

“ REAL friends are like ghosts and apparitions—what many people talk of, but few ever saw.” “ False friends are like the shade of a sun-dial, which appears when the sky is serene, and which hides itself when it is cloudy.”

“ What is friendship but a name,
A charm that lulls to sleep :
A shade, that follows wealth and fame,
But leaves the wretch to weep ?”

XLIX. OF THE SABBATH.

WE know that “ the Sabbath was made for man, and not man for the Sabbath ;” what reli-

gionist, then, imbued with the beautiful and benign precepts of Christianity, can say—that the appropriation of a part of that sacred day, to the innocent recreation of a short walk, or ride, with one's wife, family, or friend, is improper? The change from the city or town—to the balm-breathing air—the “happy hills,” and “pleasing vales,” expands our feelings, and we look from nature up to nature's God.

Those who only occasionally view the beauties of nature—feel ecstatically their influence;—it is then that the mind is most attuned to prayer, and if the heart can ever be brought to that perfect knowledge of the goodness—greatness—and mercy of the Deity,—it is when the admiration and devotion created by his works—produce in us a communion with our God.

Be not therefore Pharisaical,—making that Religion, which breathes nothing but love, a scape-goat for hypocrisy and deceit.

It should be remembered by Members of Parliament—and others who legislate on the subject, that the Sabbath is set apart as a day of holy rest^(15*)—of calm and rational enjoyment. After the turmoil of the week—with what delight and satisfaction does the honest and industrious labourer look for the recurrence of the hallowed day! How are the best impulses of

our nature improved and strengthened by sweet and tender intercourse with father, mother, wife, or children—and on that day such relatives meet together ! Let not, then, the fervour of enthusiasts defeat the blessed ends for which the institution of Sunday was ordained.

L. OF TEMPER.

“ A cheerful mind is a continual feast.”

IN furtherance of that inestimable quality, a good temper, I shall take the liberty to quote at length from “ The Tour of a German Prince.” The translator, it is hoped, will not feel aggrieved, from a conviction that the more the work is known, the more it will be estimated. I should premise that the German Prince is, something like the Prince of Denmark, highly metaphysical—undetermined—and gloomy in his views of religion—but sane on all other subjects. The delight with which he speaks and describes rural scenery, and the varying beauties of nature—has a charm all his own. In speaking of a lady, he says,

“ Never, with all her vivacity, did I see, even for an instant, the least trace of impatience or ill-humour about her; never had woman a

sweeter ‘temper ;’ this word is, like ‘gentle,’ untranslatable. Only the nation which invented comfort was capable of conceiving good temper, for good temper is to the moral, what comfort is to the physical man. It is the most contented, the most comfortable state of the soul ; the greatest happiness both for those who possess it, and for those who live within its influence. Perhaps it is found in perfection in woman alone ; for it is rather a passive, than an active quality ; and yet we must by no means confound it with mere apathy, which is either tedious, or exasperates one’s anger and contempt ; whereas good temper soothes and tranquillises all who approach it. It is a truly kind, loving and cheerful principle ; mild and balmy as a cloudless May-day. With gentleness in his own character, comfort in his house, and good temper in his wife, the earthly felicity of man is complete. Good temper in the highest sense is doubtless one of the rarest qualities ;—the consequence of absolute harmony, or equilibrium of the moral powers ; the most perfect health of the soul. Great and striking particular qualities cannot therefore be combined with it ; for whenever one quality is predominant, the equilibrium is destroyed. It is possible to be most captivating, to inspire passionate love, admiration or esteem without good temper ; to be

perfectly and lastingly amiable without it, is impossible. The contemplation of harmony in all things has a salutary effect on the mind ; often unconscious of the cause, the soul is gladdened and refreshed by it, whatever be the sense through which it is communicated. A person, therefore, who is gifted with good temper, affords a continual enjoyment, without ever awakening our envy, or exciting any vehement emotion ; we gain strength from his tranquillity, courage from his cheerfulness, comfort from his resignation ; we feel our anger vanish before his loving patience, and are finally the better and happier for listening to the spiritual music of his harmony.

How many words, you will say, to describe one ! and yet I have very imperfectly expressed what good temper* is."

LI. OF SEDUCTION.

" ON Wednesday, Charlotte Harrison, the young girl who was committed in August last, to Warwick gaol, to take her trial for the wilful

* " Affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue, I mean good nature, are of daily use."—DRYDEN.

murder of her own child, died of a broken heart ; the wretched creature, who was only seventeen, declared up to the time of her death, that the infant was not killed by her.”—*Leamington Chronicle*, January 1837.

How deceitful is the human heart ! Man walks forth—in his own opinion honest and honourable, he would not be guilty of an action—that, in the remotest degree, could be misconstrued ; yet towards the female sex he thinks any fraud is admissible that can rob her of her honour—without at all detracting from his honourable position in society ; he thinks too with the poet—that “ at lover’s perjuries Jove laughs.” The Legislature by a law—recently enacted—decrees the whole burthen of proof on the female ;—a law to protect the seducer—because lordly man may have occasionally been wrongly charged—when, from the beginning of the world, woman has been his victim ;—is it fitting for an occasional wrong—against a systematic wrong—thus to enact ? They pretend it is to deter them from giving way to the seducer ; but is it not a fact, that it has led to the increase of crime in suicide and murder ? What time of the day does the seducer choose ?—what character does he assume ?—and who is the female that is the subject of his wiles ? He goes by

night—and in darkness—lies in wait till he can meet her—gives any name but his own—makes the poor fond young creature believe he is a *gentleman* ; which, at this moment, the villain, certainly is not—and the poor unprotected girl

“ Is lured by a villain from her native home,
And cast abandoned on the world's wide stage,
And doomed in scanty poverty to roam.”

Upon man lies the guilt ; he follows not the well-connected, he rarely pursues those who have parents—and brothers—and uncles to protect them,—but those who go to their daily employment,—who assist by their industry to support their parents, and the younger portion of the family—these he considers “ fair game.” How do her parents think that no augmentation could be added to their grief,—till they find their past misery as nothing compared with the infliction of the heart-rending anguish in the loss of a beloved child's virtue. This then is the affliction of her family,—which she herself does not feel, —intoxicated with the short delirium of pleasure,—from which she is awakened by the desertion of her seducer,—to all the horrors of an outcast ! No longer has she any one to care for her, —her delicate nature polluted, —her

virtuous mind destroyed (¹⁶),—after a little—drink is her only refuge,—so, that she becomes a pest to society:—thus, O man, by one cruel act—for momentary gratification—you plunge a once loved object in grief unutterable,—her family in profound distress,—and outrage the community at large.

Man—man, eschew iniquitous courses, and let your boast be, virtue and honour ! for

“ When lovely woman stoops to folly,
And finds too late that men betray,
What charm shall soothe her melancholy,
What art can wash her guilt away?

The only art her guilt to cover,
To hide her shame from every eye,
To give repentance to her lover
And wring his bosom—is, to die.”

GOLDSMITH.

LII. OF THE DIARY.

REMARKS have elsewhere been made on the propriety of continued reading and application in after life,—the school being only preparatory to that great university—the world: many a stupid boy, in that severe ordeal, has turned out a sound and brilliant man, to the

astonishment of the superficial who did not know the soil in which the good seed was sown.

Keeping a diary greatly facilitates this improvement,—inasmuch as thereby you have a note of all the books you have read, and it would, indeed, be to little purpose, if you did not comment upon them, by taking extracts of that information, which you consider may be of use. A diary thus kept grows strangely under your hand;—it creates and improves your style;—it is a continued source of pleasure,—instruction—and reference,—and also a check upon our conduct,—if it be faithfully kept—as we should not be guilty of any action, —we should be ashamed to commit to paper.

LIII. ON LETTER WRITING.

London, July 1837.

MY DEAR READER,

A LETTER should begin and finish in this manner, as an arrangement of the external will beget a kindred neatness in the style of the composition.—This should not be neglected, as a man's character may be ascertained by the uniform order he shows in the various transactions of life, by his epistolary correspondence,

his manners, and his dress; relying with confidence upon such a man,—you may depend with the Psalmist that he would “set a watch before his mouth, to keep the door of his lips:” that he would your faults “extenuate, nor set down aught in malice.” But, above all, write on the spur of the moment when you feel the subject,—if it be in reply to any letter of importance,—but by no means send it till you have taken time for reflection;—and never by any chance be guilty of so gross a dereliction as to neglect to answer a correspondent.—In your travels also, and on various occasions that may arise in life,—put down the impression at the moment,—and when, after a time, you meet with the passage, (on accidentally looking through your papers), you will be absolutely astonished at the vivid feelings that were then aroused within you, and you will re-peruse it with much the same satisfaction that you welcome the return of a friend.

When writing to any one in town, at the top of the letter name the street in which you live; when writing into the country, head it with the town or city from which you write. You will also remember to begin your letter, rather more than mid-way down, with a bold margin on the first side of the sheet.

The consideration that any of these remarks may be serviceable, will more than indemnify, my dear Reader,

Ever your's, respectfully and obligedly,

THE AUTHOR.

P.S.—Should you at any time send a letter by the hands of a friend, you must not seal it, only turn the left corner. It would be equally a breach of trust to read a letter so entrusted, as to steal your cash; a person guilty of the one—would do the other,—but that he dreads the consequences.

LIV. ON NOTES.

WHEN a note is received from Mr. and Mrs. — the reply should be expressed to both parties, with the address upon the envelope to the lady only; the inner paper should not be directed. Notes must be written in the third person, and the reply as soon as possible after the receipt of the favour, neatly sealed. A wafer spits in the face of your correspondent. Ladies may use embossed, coloured, perfumed paper:— the gentlemen, only white, *sans* perfume, or any foppery in the folding, but a small neat seal.

LV. ON CARDS.

SHOULD the parents be both alive, and the father and son have the same Christian name, the son must have Christian and surname on his cards—his wife also, should he be married, adopts his Christian name. The parent merely uses the surname,—the junior or senior being unnecessary,—but should he die,—both the son and wife must sink the Christian name on their cards, and the widow must adopt the dowager Mrs. — on her cards. It has a pretty and juvenile sound to say Mrs. Henry or Mrs. Alfred, but the above hint will say how long it may be properly retained.

LVI. ON COLOURED CARDS.

A LADY may use her fancy in the colour and character of the impress on her card,—but a gentleman must only have a plain engraved card with his name and address; a *petit maître* has them coloured. Nothing should be so much shunned by man as an approach to effeminacy;—he must avoid coloured cards,—coloured note paper,—diamond or other studs or pins in the shirt, &c.;—one plain ring on

the little finger of the left hand,—with a small gold chain pendant from the watch,—are the only ornaments in jewellery that a gentleman can sanction.—Most rarely do you see a man of mind, and respectability, encased in jewellery; such is the adornment of the *parvenu*,—the gambling-house keeper,—and the flashy pick-pocket.

LVII. PHRASEOLOGY.

“ Proper words in their proper places make the true definition of style.”—SWIFT.

WHAT can be more excellent than the faculty of speech,—wherewith man alone is endowed in contradistinction to the brute;—as by a powerful organ,—commensurate to the greatness of his soul,—he gives ‘a local habitation and a name’ to the thoughts of his immortal mind. That mind, stored and improved by nature and art,—would find with difficulty words to express or make known its impulses and acquirements, but for the study of phraseology. I beg to refer you to the life of Dr. Franklin, written by himself,—for an easy and good method—on the formation and improvement of your style: but more particularly to “The Art of Logic,” by that great and good man Dr. Watts.

LVIII. OF THE MEMORY.

“The memory is perpetually looking back, when we have nothing present to entertain us : it is like those repositories in animals that are filled with stores of food, on which they may ruminate, when their present pasture fails.”—ADDISON.

HOWEVER desultory your reading, read so as to understand, and thereby store the memory. The “furniture” thus acquired will not always be as “lumber,”—it will readily fetch its price—and that, at no distant period. Without making occasions you will find the benefit—in the power it bestows in conversation,—for justly are we compared to pumps, which become dry—if not replenished.

Memory, like every thing else, becomes rusty unless used ;—it is a faculty which may be improved to an almost unlimited extent,—and it is one—which, like the piano, unless “practised upon” — becomes out of tune. How many exclaim they are too old to learn ;—that the machinery of memory is impaired. We are, on the contrary, never too old to learn. Dr. Johnson was properly indignant when he heard such remarks,—the dicta of weak, idle persons, —who neglecting all intellectual effort, mistake their disinclination for inability ;—an absurdity proved from the fact, that Cicero acquired a thorough knowledge of Greek, when he was past the meridian of life.

LIX. CHOICE OF A PROFESSION.

SUCH is the short-sightedness of the world—that the parent consults his own views and opportunities to forward the interest of his child in any profession he may destine him to follow; without reference to the bias of his child's genius, though on that depends his success through life. This must account for the few who rise above mediocrity,—whereas by a youth of study—excellence would otherwise be so easy of attainment,—but when at length they are of age to judge for themselves their destiny is cast; they then plod on discontented and weary,—not knowing what else to do.

LX. ADVICE.

WHEN you are anxious for the advice or assistance of a competent friend,—be careful to “bide your time”—to judge your opportunity. Never open the subject when he is engaged—as he cannot give you his mind—while it is otherwise employed;—he therefore declines interference in your affairs;—and this arises from your not having awaited his leisure; for he cannot attend to another's reasoning—when his own

business is pressing. Thus is an opportunity lost.—You cannot delicately renew the subject,—and, if you do,—he comes to it with a prejudiced mind.

LXI. CONDUCT TO DEPENDANTS AND OTHERS.

“ This subjection, due from all men to all men, is something more than the compliment of course when our betters tell us they are our humble servants, but understand us to be their slaves.”—SWIFT.

“ A great person gets more by obliging his inferior than by disdaining him.”

SUCH is the insolence of hauteur that it tends to make the victim of the vice unhappy;—nothing on earth delights him so much as adulation;—yet, in his egotistic vanity, he spurns the very food which nourishes it—by neglecting any conciliatory attentions to his inferiors;—he, therefore, “ amid the crowd—the hum—the shock of men,” walks forth a *solitaire*,—for when known he is contemned. For our individual,—as well as general,—happiness—how much we stand in need of one another;—what, in short, is the value of wealth and honours, if the possessor be unappreciated by the estimation of the world? As Colman says—

“ That sitting under laurel quite alone—

Is much more dignified—than entertaining.”

Society is a lengthened chain, and each link thereof depends upon another.

Servants should be treated as humble friends,—otherwise—how can we expect when we are absent, our houses to be in safety,—our furniture cared for,—and our wishes consulted by undeviating attention and assiduity,—if we carry ourselves at that immeasurable distance,—which neither feels for the health nor comfort of our dependants?

Mutual obligation should be the binding-tie,—the employer must be wisely kind,—asking, instead of ordering,—the domestics will then perform their duty with pleasure,—and make such a master's interest their own.

That gentleman, the late George IV.—the most aristocratic of men, never, for any time, marked the absence of the lowest of his household, without inquiring into the circumstance,—occasionally asking after their health, and if any were ill, ordering every thing to be done—the case required. I need not dilate on the devoted service such conduct called forth,—nor observe how cheaply it was purchased,—a kind word—a kind inquiry—no more—yet ample enough to beget unremitting attention. “Go thou and do likewise.”

The same lesson is inculcated by Captain Basil

Hall in the conduct of two naval Captains,—the one sought to punish the offender—the other to commend the deserving ;—each brought about the same good result—but the cause—producing the effect—though equally efficacious—was not so availing to the happiness of each crew,—inasmuch as fear—rather than love, actuated the former in the discharge of their duty.

Be not familiar with your domestics—once lose their respect—you cannot regain it ;—but repose confidence in them—and reward acts of fidelity ;—remark not trivial occurrences—but promptly and severely reprove any prominent error.

It is said that “servants are the greatest plagues on earth,” yet how frequently is a fretful and impatient temper, the occasion of misrule ! Tell them their duty dispassionately and kindly—and nine times in ten they will try to give satisfaction ;—and to endeavour is to succeed. In the household economy one thing is imperative—that no servant, on any account whatever, leave any thing, even for a moment—on the stairs or passages. It is to be feared that many a dreadful accident has been occasioned by such carelessness. School them also to answer promptly the bell or the door ; but promptitude, on every occasion, is a great virtue in a servant. The

proverb says—that “good employers make good servants,”—and when you hear of those who are continually changing their dependants—assure yourself—the fault is theirs—as the servants cannot *always* be to blame. Though we all agree “they are the greatest plagues on earth,”—yet we should be in so awkward a dilemma without their assistance—that it is almost worth while to try by kindness on our part—to produce in them—duty—respect—and fidelity.

LXII. NOT AT HOME.

“How’s this, my son! Why this intrusion?
Were not my orders, I should be private?”

ADDISON.

THOSE who mix much in society find a difficulty in obtaining a moment to themselves, when at home,—for if they desire the servant to deny them—they tell a conventional falsehood;—and if they leave word they are engaged—and cannot be seen, some would go away offended,—while others, less delicate or more intimate,—would tell the servant—“say I am here—I am sure I should be seen.”—“No—I dare not;”—“You must, you must, my business is of great importance—I cannot be refused.” Thus, in the one case, we demoralize our domestics—as they cannot reason on the fact,—and blush when they give the

denial,—“ Not at home, Sir,”—or be subject to continued intrusion,—for to see the party, and by your manner induce them to retire, would be the subject of real offence.

Dr. Richardson, in his over-land expedition to the Arctic Sea,—on their return, during the most horrid privations,—one of the crew, mad from intense cold and hunger, shot an officer;—on the following day, Dr. Richardson and Hepburn, a sailor, saw him preparing his pistols, and had no doubt he meant to murder them;—Hepburn said to the commander, the Doctor, “ Give the order, Sir, and I will shoot him when he comes up.” Dr. Richardson intimated he would himself do the painful duty—and argued thus:—If I allow this brave fellow—(for if the Doctor was the heart and head—Hepburn was the hand of the expedition,)—to execute this act of dire necessity—perhaps, in after-life, for lack of the power of reasoning—it might be to him source of heart-rending disquietude.

Dr. Johnson said “ that when persons were denied—it was understood they were engaged,”—but servants do not understand these nice distinctions;—if employers argued like Dr. Richardson—they would pause before they would sow the seeds of corruption—which could not be more effectually done—than by a seeming participation in falsehood.

To get over this difficulty,—to abstain from such untruths,—neither to give offence,—nor for our privacy to be infringed upon,—it must be generally understood, that when a message is left that the occupant is engaged—it must on no account be violated. This arrangement, in cases of business, would save trouble and loss of time,—as the person about to call, aware of the possibility of absence or engagement on his friend's part, would be prepared with a letter on the subject he was anxious to discuss. And if it be only a friendly call—he has paid the compliment—by leaving his card.

LXIII. OF PARTIES.

SOIRÉES are more economical than dinner parties,—and give greater satisfaction to the younger branches of your friends and acquaintance;—less wine is drunk at them—more innocent mirth reigns,—which will better bear the reflection of the morrow. They may be given to produce some eclat,—as—in one room—cards,—in another—music,—and in a third—dancing,—and for the bright enactment of the pageant, supper should be announced in a fourth *salon*, at one o'clock precisely ;—the coffee, &c. during

the evening being carried round at stated intervals,—that the servants may not be continually in the room to the great annoyance of the company.

✓ A good bed-room may be turned, at little expense, into a beautiful dancing-room, in the manner following,—take an even number of stripes of calico—blue and white, highly glazed,—let them be put up alternately in breadths, fluted from the floor to the ceiling,—covering the windows; the doors may be taken off, and scarlet cloth hung up to cover the entrance, which the hand easily puts aside, to gain admittance,—and it has the advantage of deadening the sound in the adjoining rooms, as singing and dancing—each delightful in its way—do not accord *ensemble*. Or the coloured and white calico may be drawn alternately to a radius in each compartment of the room with a bracket and bouquet of flowers in the centre: and with a handsome lamp suspended from the ceiling, large enough to light the whole room, and forms around the walls,—you have a very handsome room—with something like the effect of a tent.

With forethought and attention every thing may be done well;—but, in party-giving—set about the thing in good time,—leave it not to the last. Invitations should be sent by hand a

month before the appointed day ; or should it take place about Christmas,—or in the season when many parties are on the *tapis*,—give even a longer notice, that you may not be disappointed of your expected friends. It is matter of regret — after much trouble and outlay of expense, if you have not a company to partake your hospitality ;—beware only of magnificent display ;—else — some of your *friends* — who have ate and drunk to repletion at your cost,—when returning home “ *impleti veteris Bacchi*,” may allow the entertainment was delightful,—the amusements charming and various, — but “ what do you think—ha, ha—I hope he can afford it !”

LXIV. OF OATHS.

33. AGAIN, ye have heard that it hath been said of them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths.

34. But I say unto you, Swear not at all ; neither by heaven—for it is God's throne ;

35. Nor by the earth—for it is his footstool ; neither by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head—because thou canst not make one hair white or black.

37. But let your communication be—Yea—yea ; Nay, nay ; for whatsoever is more than these, cometh of evil.—ST. MATTHEW'S GOSPEL, chap. v.

This admonition of our blessed Lord—does not apply to judicial oaths,—which it is imagined our Saviour on solemn and important occasions hath virtually sanctioned by not having condemned, but it was intended to prohibit that dreadful pollution,—profane and blasphemous swearing.—It is not “that which goeth in—but that which cometh out of the mouth—that defileth;”—how dare we then adopt so terrible a habit,—the child of uncontrolled passion, by continually violating the Maker’s name, and imprecating vengeance on ourselves or others; independently of this being an awful wickedness, worldly wisdom might teach us better,—inasmuch as the offensive practice unfits us for decent society,—for what is so horrid as swearing to those unaccustomed to hear such brutality?

“Take not his name, who made thy mouth, in vain:
It gets thee nothing, and hath no excuse:
Lust and wine plead a pleasure, avarice a gain;
But the cheap-swearer through his open sluice
Lets his soul run for nought.”

HERBERT.

The judicial oath is unfortunately so continually administered in this law-ridden land,—that it is robbed of its weight and estimation. In the Customs,—in the Excise,—in Chancery

suits, and at common Law, the bare-faced contempt of this sacred duty calls for an immediate remedy; reason and experience alike cry out against a system that has fettered every step with an oath.

Appealing to the evidence of the Deity is the highest assurance possible to be given by any human being—who has a proper sense of his dependance on that Deity; and should never be administered but on the most important occasions, and in the most solemn manner. Under such circumstances, it would never be violated. Man is not so desperately abandoned as to run with his eyes open into inexplicable perdition.

LXV. OF INGRATITUDE.

“Ingratitude, more strong than traitor’s arms,
Quite vanquished him.”

SHAKSPEARE.

“What could be less than to afford him praise,
The easiest recompense, and pay him thanks?
How due! yet all his good proved ill in me
And wrought but malice; lifted up so high
I ’sdain’d subjection, and thought one step higher
Would set me highest, and in a moment quit
The debt immense of endless gratitude,
So burthensome; still paying, still to owe:

Forgetful what from him I still received,
 And understood not that a grateful mind
 By owing owes not, but still pays, at once
 Indebted and discharged ; what burden then ?”

MILTON.

INGRATITUDE is a grievous crime in relation to society, as it stays generosity—by giving those a plea—who do not act on principle ;—it is also unpardonable individually to return evil for good. Such is its baneful character, that the man does not exist who would plead guilty to the crime.

Thankfulness is the least we can return for benefits received ;

“ A grateful mind
 By owing owes not, but still pays, at once
 Indebted and discharged ; what burthen then ?”

But in the acts we bestow—we must take care that the manner does not cancel the obligation. Dr. Johnson says in his Rambler, “ The charge against ingratitude is very general. Almost every man can tell what favours he has conferred upon insensibility, and how much happiness he has bestowed without return ; but, perhaps, if these patrons and protectors were confronted with any whom they boast of having befriended, it would often appear that they con-

sulted only their own pleasure and vanity, and repaid themselves their petty donatives by gratification of insolence, and indulgence of contempt."

But, although, gratitude, like mercy, should be impressed in indelible characters on the heart,—yet we are not called by its dictates to the commission of sin or the omission of duty—to please or benefit a worthless benefactor,—who for his own purposes laid us under obligation—any more than we can excuse ourselves from the obligation of gratitude by a hypocritical plea, (if contrary to the fact) that it is out of our power—or against our conscience⁽¹⁷⁾.

LXVI. OF FLATTERY.

"A little flattery sometimes does well;" like small change,—it is useful on occasion,—but like prussic acid, it must be administered in the smallest doses, with great care and judgment. The illustrious Dr. Johnson was wrong when he told us to praise a woman for a merit that she possesses not, inasmuch as all, more or less, excel in something,—or have some tangible points—of which you may avail yourself,—but

never—never be dishonest enough to state that which does not exist.—By pleasurable mentioning that qualification which a lady thinks she possesses—she becomes satisfied with herself,—and pleased with you.

LXVII. OF VIRTUE.

————— “ If there’s a power above us,
And that there is, all Nature cries aloud
Thro’ all her works, he must delight in virtue,
And that which he delights in must be happy.

ADDISON.

*Virtus, recludens immeritis mori
Cœlum, negatâ tentat iter viâ,
Cœtusque vulgares et udam
Spernit humum fugiente pennâ.*

HOR. Book 3, O. 2.

VIRTUE, considered in reference to all the relative duties,—and virtue, as understood in common parlance,—is, as the whole range of duty abstractedly merging in one given quality. The man of fashion smiles if virtue—or virtuous conduct—be attributed to him,—and the use of the word, in the presence of a lady, is considered an indelicate allusion;—yet in that one word “virtue”—is included—piety to God,—justice to man, and chastity to ourselves,—

together with the assemblance of all the cardinal virtues, briefly stated in Prudence,—Fortitude,—Temperance,—and Justice.

The man blushes as much at the imputation of its possession,—as the woman does at its loss. Known in its proper and most comprehensive sense—virtue cannot exist in the breast of those who are in the habitual indulgence of any secret or cherished sin,—or in the continued neglect of any duty;—active sin, and passive neglect, being equally criminal. If you have a doubt on your mind as to the propriety of an action, it is sin if it be not withstood.—Such is virtue; this divine attribute “hath its content so absolute,” that the heart being free from self-accusation, it takes the edge from worldly misery,—and adds a charm to its passing joys;—and as our career draws to a close, the prospect is cheered by that quiet monitor—by a well-placed hope in another and a better world.

In the words of Archbishop Tillotson, “’tis pleasant to be virtuous and good, because that is to excel many others: ’tis pleasant to grow better, because that is to excel ourselves: nay, ’tis pleasant even to mortify and subdue our lusts, because that is victory: ’tis pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion, because that is empire.”

LXVIII. OF PHYSIOGNOMY.

“ The distinguishing character of the face, and the lineaments of the body, grow more plain and visible with time and age: but the peculiar physiognomy of the mind is most discernable in children.”

LOCKE.

In my “*Essay on Woman*,” I have remarked upon the beautiful impress of innocency in youth on the face, before the passions have stamped their indelible character. I am pleased I am borne out in this opinion by so great an authority as Locke,—which the above quotation proves;—but in these fanciful theories,—that are not the result of absolute science, we must repel prejudices which their too free use would produce. Yet without being aware, we are all physiognomists; we never see a person for the first time, but an opinion passes through the mind for or against his appearance,—and how continually, when we overcome such impression,—do we find our error. He, indeed, must be a superficial observer, than can see nothing in the human countenance but beauty to admire;—physiognomy corrects this error, and makes us look beneath “the outward rind”—through the visage—into the mind⁽¹⁸⁾.

“ Look here, upon this picture, and on this;”

The glorious smile,—the honest hearty laugh,—the impulse of the child of nature,—whose innocence—the bland—the clear—the clean expression of the heart—the face portrays with a faithfulness indescribable,—the averted eye,—on the contrary, the downcast expression—the ferocious appearance, do not the face equally express?—"Let not that man be trusted." Such is the outline of physiognomy, which, to fill up, you may study Lavater in theory, and your own observation in practice. Remembering the most offensive exterior,—softened by a good heart, will beam forth at the eyes, and throw a charm over the whole countenance.—Did not Desdemona see Othello's visage in his mind?

LXIX. OF THE TEETH.

PARENTS should be careful to let their children's teeth be extracted as they loosen,—in order that the second growth may come beautiful and lasting. A little attention to the teeth is not labour in vain—for if the new teeth are large, or come awry,—room must be made by taking out those in the way:—nature always being right,—give her room enough; but if a

front tooth decay, the rot must immediately be filed out;—when the double teeth decay, which generally takes place in the centre, they must be stopped with some soft metal, (cement is inefficacious,) by a skilful and firm hand: metal expands under pressure, and effectually excludes the air;—and as it is a nice operation, (for should the instrument slip—it might prove fatal,) go to a respectable dentist—who may be depended on, as in these mechanical operations the people can judge for themselves. Again, never attempt to rub your teeth white, but have your teeth cleaned;—and keep them so, by always cleaning them with some white spirit greatly diluted—then wipe them.—And when possible, perform this operation after every meal; but always at night and in the morning; in the morning when fasting, the application of prepared chalk will have the effect to neutralize acidity—and occasion no wear to the teeth;—you therefore clean your teeth as you do your silver, with chalk and spirit; but be more careful of them, for they are more valuable than fine gold:—you would not crack a nut with your silver fork, that you could precisely replace—perhaps improve, — but, simpleton, you will crack a nut with your teeth—that

you could not with the perfection of nature replace were it broken: so be merciful, no bravado to shew their strength—and never by any chance bite with your front teeth.

The handle of the tooth-brush should be curved, and the brush neither too hard nor too soft,—as a hard brush would destroy the gums,—and one too soft, would not remove the fragments that remain after eating,—which, when left between the teeth, by creating irritation, occasion decay—therefore you cannot rinse the mouth too often with the spirit,—using the brush:—but be very careful if you wish, and are anxious to keep your teeth—that you do not drink the spirit, recommended to clean them.

LXX. OF THE HAIR.

OF this integument of the human body—little is known—and less can be said, than on any other property of the frame of man. The Doctor thinks it below his contemplation — the hairdresser finds it above his comprehension;—the Doctor is looking inside the head—the *perruquier* is always outside; so on this subject, the Doctor

obtains no result,—and the superficial barber can cut it—curl it—dye it—can even torture it into a head-dress,—but there their knowledge ceases—they know nothing of its nature. I have observed that this animal property—is in keeping with the vegetable world,—they wither at the extremities,—cut the tree, and you stay decay,—take off the points of the hair, as they turn white—and, you will save your whiskers a good colour till an advanced age;—by hanging your looking glass in a square in the centre of a window;—the strong light will plainly show you the points as they wither. When the hair of the head begins to turn grey—immediately assume a wig,—it will continue your juvenile appearance,—ay, even, when in years;—it is said, that seven out of eleven (in the polite world) wear periwigs.

LXXI. OF THE DRESSING GOWN.

IF, on a visit, you must not appear in your dressing gown—however *récherché*;—the master of the mansion only can be so attired—it would be highly irreverent in the visitor.

LXXII. HORSEBACK.

WHEN you ride with a lady, she must be on your left hand,—the groom must assist her in mounting,—but you may arrange her drapery.

LXXIII. A TAG.

By a little practice, with what facility the conclusion of a letter may be elegantly turned; and how important, not only in that, but in every thing, to finish with effect, as the last impression is almost as important as the first; and all acknowledge that the first impression fixes the image on the mind. An easy carriage, therefore,—a good natured expression,—and a flow of unpretending language,—(if it were for no other purpose than to make ourselves beloved,) were a desirable study—to effect a good finish.

A good *tag*—or an *exit* with effect—is so much estimated in the theatrical world—that it is delicately designated, “a bit of fat.”

Extremes unlike parallels—being continually produced—at length meet—or very nearly so;—there is not so wide a difference as may at first

appear, between the *parvenu* evoked by fashion's wand, and the drudge,—born in sorrow, and reared in destitution. The one pursues his way—"beloved and loving many,"—"youth at the prow and pleasure at the helm,"—basking in the sunshine of prosperity—he feels its genial warmth,—and misfortune's blasts, that rage without, ruffle not the velvet of his couch. The other—in tattered garb—is "wedded to calamity." Life's bitter cup seems with him to lack "the honey-drop, that makes the draught go down." The Indian at the stake dreams of his native hills he never more shall visit, so the poor outcast craves the sweet contentment he once enjoyed, but not again can feel!

Yet "all are men,
Condemn'd alike to groan,—
The feeling, for another's pain—
The unfeeling, for his own."

How often—alas! too often—is the man of education clad in the pauper's garb,—

"Souls once pregnant with celestial fire,
Hands that the rod of empire might have sway'd,
Or wak'd to ecstasy the living lyre,"

are left to droop and wither when dire misfor-

tune has thus laid them low. Brave hearts that have palpitated with the noblest aspirations of our nature—when the simoom of adversity hath sweep o'er them—no longer beat with generous impulse, or glow with divine fervour ;—for the spoiler hath been abroad, and the dwelling is laid waste.

Now is there so wide a difference between him who is towering in his “pride of place”—and his brother in calamity? all that is required is a little sleight of hand—with Fashion for the conjuror ;

“ hinc apicem rapax
Fortuna cum stridore acuto
Sustulit; hic posuisse gaudet.”

LXXIV. OF TASTE.

“ TASTE—like the silent dial’s power,
That when supernal light is given;
Can measure Inspiration’s hour,
And tell its height in heaven.”

CAMPBELL.

WOULD that the time were at hand —
when good taste shall predominate,—when pro-
L. of C.

prietors will throw open to the public their princely palaces—their delicious gardens—their galleries—and their parks⁽¹⁹⁾—feeling an honest pride in their possession and publicity. The public on their part will be capable of enjoying the advantage and pleasure, together with the improvement to their own taste; nor wish to injure the property so viewed. How cruel it was on the one part to lock up—how cruel on the other to destroy! Uncharitable in the exclusive,—wicked in the destroyer,—thus our doom more nearly approximates than the superficial deem possible ⁽²⁰⁾, — when the expense, anxiety, and trouble, to support large possessions is considered,—although they in a manner support themselves. Still, of those that have—much is expected,—hence the desperate state to which the fortunes of many are reduced—who possessing large entailed estates,—and never having earned a shilling—know not the value of money,—they know not what it is to be provident, — but visitors survey these treasures of nature and art—strangers to those anxieties to which the owner's breast is susceptible. Wherefore then the jealousy that induces to injure that which should give us unmixed pleasure? Do we not travel—journeying into far countries, making the landscape our

own by description?—and do we like it the less because it belongs to another nation,—does it not rather add a charm, although, not one particle of land be our own?

George the Fourth, by the embellishment of our parks,—in the landscape-gardening he has introduced in the neighbourhood of London,—and by the noble streets he has made,—gave a spur to that progress in the fine arts—which is so truly apparent in every department of “Taste.”

The destructive propensity of the British public has been occasioned by its exclusion from every place—without an admission fee; so that when the door is thrown open,—the rush destroys every thing before it;—certain restraints being removed, at first, they will not know how to use the blessing,—but, of a truth,—it will amend itself.

Without assumption, the British character is generous and noble—if not refined;—in France, even in their wars,—edifices sacred to the arts have been respected,—their gardens, galleries, and museums, are visited by their clowns untouched; each feels a national pride in, and derives pleasure and instruction from, the inspection. In many parts of Germany, the most

beautiful gardens — abounding with flowers — have not even a fence;—and all the parks of the sovereign-princes of Germany are open to the public. We might multiply instances; but as a nation we admit the error—we need not stray abroad for examples, when every man's heart is his own monitor. It is not the lower orders exclusively—who are guilty of 'this habit of destructiveness;—but a wanton feeling in the community at large. This feeling may be amended by each man looking at home,—and the preservation will be complete—in that good feeling about to be created by our growing collections in all departments of “Taste;”—in which the whole nation will have a mutual interest and property.

LXXV. ON POETRY.

As there is nothing more congenial and agreeable to most men's tastes,—as there is no amusement more intellectual and divine in its nature,—or more conducive to that happiness which passeth understanding,—than the inspiration which poetry affords,—my readers will con-

siderately bear with me—whilst I devote myself to the subject, as compendiously as its sublimity admits.

It is upon the models of antiquity that all modern poetry is moulded. With the exception of “the native wood-notes wild” of “nature’s darling,”—Shakspeare,—all, in our generation who “taste the Pierian spring,” unavoidably “drink deep” of that ever-flowing fountain which those who were “giants in the land” have undeniably made their own.

The celebrated Venus of Praxiteles was formed by the selection of *the* particular beauty of each most beautiful woman in Greece,—and the assemblage in one focus,—one unrivalled statue,—of all these surpassing charms. Homer and Virgil,—in the structure of their Epics,—appear to have “massed together” all the beauties of all poesy that ever has been writ or conceived. Our hearts and minds are dignified and improved by the energy and sound sense of Homer’s immortal strains, “in wondering mazes lost—we find no end” of the copiousness of his invention,—of the profundity of his intelligence,—of the variety and vigour of his similes and metaphors,—and of that “divinæ particula auræ,”—that Promethean heat,—which glows so

vividly along the magic page. In the *Æneid* of Virgil—we find not this invention,—not the invention of a Homer,—“the words that burn” are less frequent herein,—but the “thoughts that breathe” never intermit,—the “*aliquando dormit*” applies not here;—for here is the *sustainment* of calm, pure, elevated thought,—diction fine, clear and impressive,—reasoning just, sober, and majestic.

St. Augustin says,—and let parents mind the injunction, — for the authority is venerable, “*Virgilium pueri legant; ut poeta magnus, omniumque præclarissimus, atque optimus, teneris imbibitus annis, non facile oblivione possit aboleri.*”

It is for the acquisition of virtuous thoughts and ennobling sentiments that the classic authors of antiquity must be cultivated assiduously;—boundless is the superior wisdom they contain;—how glorious, then, is the consideration—that, while, by their perusal and study, we are storing our minds with imagery,—improving our style by neatness and appropriateness of expression, and enriching it by fertility of ideas,—we are, at the same time, laying up for ourselves a stock of that heavenly consolation which will aid us in time of need.

That unrivalled statesman, the Earl of Chatham, in a letter to his nephew, Thomas Pitt,—afterwards Lord Camelford, advises him to read Virgil's *Æneid* from the beginning to the end. In a subsequent letter he says, "I rejoice to hear that you have begun Homer's *Iliad*;—and made so great a progress in Virgil.—I hope you taste and love those authors particularly.—You cannot read them too much. They are not only the two greatest poets; but they contain the finest lessons for your age to imbibe;—lessons of honour, courage, disinterestedness, love of truth, command of temper, gentleness of behaviour, humanity; and—in one word—virtue, in its true signification.—Go on, and drink as you can of these divine springs. The pleasure of the draught is, at least, equal to the prodigious advantage of it to the heart and morals. I hope you will drink them, as somebody does in Virgil,

——— " Ille impiger hausit
Spumantem pateram."

In a subsequent letter he says, "I desire that, for the present, no books of poetry may be read but Horace and Virgil; of Horace the odes, but above all, the *Epistles* and the *Art of Poetry*—these parts

‘ *Nocturna versate manu, versate diurna.* ’ ”

Such were the sentiments of that able, upright, and patriotic statesman. Virgil was his monitor, and his guide. Virgil was the instructor whom he sought, the oracle whom he consulted, and the basis on which he built his fame.

The celebrated Mr. Fox, in a letter to Gilbert Wakefield, says, “ The grand and spirited style of the *Iliad*, the true nature and simplicity of the *Odyssey*, the poetical language of the *Georgics*, far excelling that of all other poets in the world, and the pathetic strokes in the *Æneid*, give Homer and Virgil a rank—in my judgment—clearly above all other competitors.”

Shenstone somewhere says, “ I have sometimes thought Virgil so remarkably musical, that, were his lines read to a musician, wholly ignorant of the language, by a person of capacity, giving each word its proper accent, he would not fail to distinguish in it all the graces of harmony. A man of dry sound judgment, attends to the truth of a proposition ; a man of ear and sensibility, to the music of the versification ; a man of a well-regulated taste, finds the former more deeply imprinted on him, by the judicious management of the latter.”

An epic poem—an Iliad or an *Æneid*—comet-like—appears but once or so in many hundred years;—if, however, our “*Paradise Lost*” be not an epic,—all will agree—with Addison—that it is a divine poem. What more than mortal energy pervades the glowing lines,—what stupendous imagery,—what sublimity of conception, and eloquence of diction !

Pope says that Homer should be considered attentively, in comparison with Virgil, above all the ancients, and with Milton above all the moderns; and Addison asserts, that Milton has carried our language to a greater height than any other English poet; and made the sublimity of his style equal to that of his sentiment.

To the natural talents of Shakspeare, no limits can be assigned;—his name is enshrined in all hearts, blessed by all tongues, and registered in all lands,—wherein the voice of literature has ever been heard—or the hand of education ever been extended. Panegyric or vituperation would be equally supererogatory—as applied to Shakspeare;—we should “gild refined gold” in attempting to praise him,—by dispraise or censure—we might, like Zoilus,—or the monkey in the fable,—in striving to show our own erudition,

but make a display of our folly and ignorance.

It is not my intention,—even were it in my power, to particularize certain passages—in this or that author—distinguished by this or that peculiar beauty. Such is not my design; by such proceeding, my octavo would readily swell into a folio,—and though my taste might be gratified by the selection,—it is a question whether that of my readers would be equally satisfied. I merely wish it to be impressed on the mind, that the study of the best classic authors of Greece and Rome must be pursued with diligence, in order that we may appreciate,—(as they should be appreciated,) the unrivalled productions of our modern bards.

We shall conclude with the opinion of Dr. Johnson—with respect to the importance of the writings of poets in general, and consequently those of Virgil in particular, in education:—he says—in his life of Milton, “Those authors are to be read at schools, that supply most axioms of prudence, most principles of moral truth, and most materials for conversation; and these purposes are best served by poets, orators, and historians. Let me not be censured for this digression, as paradoxical or pedantic; for if I have

Milton against me, I have Socrates on my side."

LXXVI. PHRENOLOGY.

" Know then thyself, presume not God to scan,
The proper study of mankind is man."

THE seductions of religious error are of a nature so accordant with man's vain-glorious spirit, that his pride would even induce him to cope with his Maker,—and (from an external observation)—to look beneath the outward rind of things. Thus we do not form our opinion by men's actions,—but positively by the senses, as displayed by certain irregularities on the cranium;—and many of these not being occasioned by the bone that encloses the head,—all no doubt being the result of accident;—(as one man is tall and another short,—one fat and another thin,) so, by accident, the protuberances commonly called "bumps," and the propensities may sometimes tally,—which to them is confirmation strong—in favour of their theory or science; but science proceeding upon certain data, admits of demonstration,—its ends are therefore infallible;—can this be said of craniology — phrenology — or whatever else it is

called?—No one can reply in the affirmative. It is the most accommodating absurdity that ever the woof of man's invention wove into a theory.

If you adopt its principles, my readers, and unfortunately its advocates are numerous—be careful how you accost your friend, when “there's blood upon that hand,”—when at least his pericranium bears the impress that he is ripe for “treason,—stratagems, and spoils;”—the writer who now addresses you in primeval innocence and simplicity,—Gall, Spurzheim, or Deville, might convict of atrocities which it is certain from the bumps—he but waits an opportunity to commit.

There is a story told of Lavater, the physiognomist. — He gave his positive opinion that Lord Anson was a man of great abilities, from the intellect developed in his face; Horace Walpole says that his Lordship was the most stupid man he knew.

They find out that,—in the murderer,—the organ of destructiveness is developed; but very few kill from the love of blood: is it not

“To gain admission to a rich man's purse,
Or a whore's bed?”

Or to escape the hands of justice by doubly embruving their hands in guilt? How then

presume we to say—that this or that man's passions were so organised, that he could not controul the thirst of blood imprinted by the brain on the skull. And these hints are borrowed by the phrenzied disciples of Gall from comparative anatomy of the inferior animals,—evidently exhibiting a wish to level man with the brute. That actions are the result of organisation, that religion,—both natural and revealed—is superstition,—that man is independent of his Maker,—that the will is no longer free,—that reason no longer directs us,—but the organs as displayed on the skull;—these are theories that reason disowns,—and revelation utterly disavows. Banishment from his native land was but a just sentence to pass on Dr. Gall, it was his due reward—as the disseminator of such doctrine,—then why do we yet hold fast the profession of our faith in it? Let us now see with our own eyes, and judge with our own understanding—then irreligion shall not sway us, though clad in a specious garb.

The pride of the heart is such, that, in many instances, it is to be feared, it delighteth in any innovation that gives a sanction to men's impiety;—it is in vain that phrenologists deny the materialism of their system, for, by their own showing, the soul can have no existence

distinct from the brain—and its multitudinous desires.

This is, perhaps, the most insidious attack—religion ever experienced, its speciousness is so innocent and captivating, many entertain the theory as a pleasing amusement,—it requires no hard reading, no diligent “grinding,”—a bust is placed before them,—whose upper part is divided and subdivided like the cheques of a draft-board ;—where a worse principle does not actuate,—the toy is harmless enough ;—an acquaintance with the *science* may readily be purchased, for the most ignorant quacks can lecture on the subject. Many uphold the growing error,—who, good easy men, are not aware of its destructive tendency ;—little do they dream that, by this means, they are detaching man from his Maker,—by this his passions become the result of organization,—he is a mere material thing :—fit only to “rot as a dog—on a dung-hill,” and this

“When nature cries aloud thro’ all her works,”

the existence of a Deity ! “Sunt certi denique fines,” and beyond these it is as irreverent to step, as it is proper and justifiable within the length of our tether. But such are the perver-

sion and obliquity of man's mental vision,—such the reliance he places in the grasp and vigour of his intellect, that he presumes to turn against his God,—by the introduction of a system—vague, inconclusive, mistaken, alike at variance with Christianity and subversive of all religion, most mischievous in the principle, and frivolous in the detail, insomuch that viewing it in its naked deformity, and deprived of its high-sounding title, we survey its empty pretensions,—its insignificance,—its nothingness!

LXXVII. OF SUICIDE.

“ Child of despair, and suicide my name ”

SAVAGE.

IN perusing M. Fabret's work (*de l'Hypochondrie et du Suicide*), you will meet with the following anecdote of Napoleon, when first consul, being the solution of the question, started by Lord Byron and others, “ why he did not destroy himself—rather than outlive his reverse of fortune?” Two suicides took place in the course of a week in a regiment of the line,—and to stop the contagion he issued the following general order :—

“ A soldier should be able to subdue his
“ passions; as the man who suffers mental pain
“ without shrinking, shows as much real courage
“ as he who stands firm under the fire of a
“ battery; for, to become the prey of melan-
“ choly, or to commit suicide to escape it, is
“ like flying from the field of battle before the
“ contest is decided.”

We should, as far as we can—attempt to control our thoughts,—but if we wish (as all do) to be good and sane,—we must not ponder over crime,—or muse on suicide,—for as certain as you give uncontrolled admission to bad thoughts, they continually work their own fulfilment. But, that there is method in madness—the apparent sanity of some suicides—would induce a belief,—that in cold blood—they had murdered themselves—men who would have shrunk from the commission of any crime,—being guilty without exception of the most heinous human nature can perpetrate—self-destruction—precluding the possibility of repentance—or any expiatory act;—they rush into dark and awful futurity. ⁽²¹⁾

“ Men should study well to control their thoughts;
They must never turn, that way madness lies.”

“ To run away
Is but a coward's trick ; to run away
From this world's ills, that at the very worst
Will soon blow o'er, thinking to mend ourselves
By boldly vent'ring on a world unknown.
And plunging headlong in the dark—'tis mad ;
No frenzy half so desperate as this.”

LXXVIII. OF CHARITY.

“ Only add
Deeds to thy knowledge answerable : add faith,
Add virtue, patience, temperance, add love,
By name to come called charity, the soul
Of all the rest.”

MILTON.

As Dr. Johnson says, “ Evil is not only the occasional, but the efficient, cause of charity. We are incited to the relief of misery by the consciousness that we have the same nature with the sufferer ; that we are in danger of the same distresses ; and may some time implore the same assistance.”

LXXIX. REMARKS ON CHILDREN.

PARENTS should be careful to instruct their nurses, — and take care themselves to carry infants on the arm,—as in a cradle,—having the

other arm at liberty ;—but when the child sits up—it must be on one hand, supported by the other in front,—to strengthen the back ;—an infant should never be allowed to sit on the knee in a carriage, on account of the motion of the vehicle,—or in nursing, thrown too high. To carry a child on one arm, squeezing the legs against the body,—as when you shoulder a musket,—accounts, in some degree, for the strange legs we see. Again, when you walk with a child—he takes two or three steps to your one,—you must restrain your pace to his power. One of the greatest surgeons, in name and practice, in London, said he had seven hundred cases a year of children labouring under stiff joints and hip complaints,—generally produced by adults taking them out—and walking too far and too fast with them. Another great impropriety is dressing children in clothes fitted to the frame ; — making them appear “ pretty figures ; ”—it is the most certain way to destroy a beautiful form. In infancy and childhood, leave nature alone—do not cramp her. When young ladies walk out for air, they must have exercise ; to walk with a book in the hand is in bad taste, and of little use ;—to creep about a square in London with a book for health and knowledge is too ridiculous ;—exercise being

the only thing in such an atmosphere that produces a beneficial effect. Boys should not be allowed to drive iron hoops through the streets;—the impetus they acquire is beyond the power of young hands to control;—so that the aged and infirm, who cannot get out of the way in time, are in continual danger,—as the least accident in advanced age—by disturbing the habit—is often fatally attended;—this is one of those subjects of inferior importance for legislative enactment, but such as the magistrates should with a firm hand put down, as they would prohibit unmuzzled curs—in the dog-days.

How much does it concern all parents to cultivate the morals of their children, and sow in their souls the seeds of everlasting life; that whatever be their portion here, their lot may hereafter be among the saints in heaven. How much does it concern them to educate their dear offspring to some honest and commendable employment; that they may be secured against the fatal evils of idleness, and the dangerous inconveniences of want! Unnatural are they to the last degree, who neglect the welfare of the fruit of their own bodies; who neglect to form the manners of their children to virtue and industry; neglect to make them useful in this world, and happy in the next ⁽²²⁾.

LXXX. ON FREEMASONRY.

IN entering upon the consideration of this subject, it is my wish and intention to make my case good by discarding all bias or prepossession, as to the excellence of the cause, which may be supposed to glow within me, as an ancient brother of the craft. I shall not so much assume the advocate's part herein,—for in so good a fight little advocacy is required,—nor shall I be contented to give only an *ex parte* statement, by throwing all its bearings into the preponderating scale;—rather let me hear and deliberate upon the evidence adduced, and form a calm and tempered judgment,—after minute investigation and careful reflection.

In the first place, then, what is the object—the foundation of the institution of Masonry?—Charity in the most ample and comprehensive sense;—Charity in the noblest and grandest point of view;—the charity,—the active benevolence,—which “feeds the hungry, and clothes the naked,”—is inculcated among Freemasons in no unintelligible phrase, and is adopted in their practice in the most Christian-like manner. Numbers of young persons,—the children of Freemasons,—are from year to year reared, nurtured, and educated,—in the schools which

are altogether maintained by means of the masonic funds. Nor is this all; should misfortune or distress overtake the individual whose respectability of character, and uprightness of conduct, deserved a better fate,—how is he received within the fold of compassion,—how are the oil and wine poured upon the wound! We recal with pleasure one instance, especially, of the liberality of this noble institution, in the case of an excellent and respected person, a school-master,—who had fallen into calamity, though he had battled hard against it,—and had rescued his “good name” bright and unsullied. Many hundreds of pounds were speedily collected,—and the sum was tendered him in no ostentatious manner,—but with that delicacy of purpose—which “never marks the marble with its name.” We merely refer to this—as it came under our immediate notice;—similar instances are of constant occurrence. “But,”—the reader may exclaim,—“why among Freemasons is this generosity confined; why is it circumscribed to the indigent members of the fraternity—or, at their decease, to their requiring progeny?”

In reply, it may at once be said—that, among their own “set,” without stepping beyond, occasion is never wanting in furtherance of benevolence;—and it is not to be supposed they can

extend that charity to all indiscriminately,—which it is but within their power to afford their own members,—and the needy offspring of the deceased brotherhood. This is but natural;—the richest man selects and sets apart peculiar objects for his bounty.

But public opinion takes objections that the meeting is secret, and that oaths are administered,—and that the recurrence of masonic festivals tends to dissoluteness, and depravity of behaviour.

Let me first ask such oppositionists—if there be a shadow of probability that this institution *could* have withstood the wear and tear of time, unless some inexplicable and mystical union had linked its members together in so compact a confederacy! Unless some binding tie had knit man to man,—some awful and mysterious truth, connected with religion and her works, had been inculcated and enforced in the mind and on the conscience, this,—like all other human fabrics,—would have been long since swept away in the dust of ages; but it hath resisted “the wreck of matter,” for charity has based it on “the rock.”

Agreeably to my assertion, then, it partly owes its existence and vigour to the formula so incomprehensible to the uninitiated.

In this law-ridden land—oaths, (as I have

before observed), are but too frequently administered,—and are consequently most heedlessly taken. The solemn compact is desecrated by levity,—and the obligation is forgotten ere the sound of the words has ceased. In Freemasonry,—on the contrary, which breathes the very breath of religion,—the administration of the oath is, I am prepared to say—(in refutation of a late statement*,)—of most infrequent occurrence,—and is *only* used as the seal by which an important duty is impressed on the conscience.—Were it not so—is it to be supposed that so many of the clergy, excellent and venerable in their lives, would dignify the meetings by *continual* attendance? Would such numbers of individuals,—pre-eminent for legal and medical skill, take so much interest and concern in the institution,—however important its claims to favour, could so startling an objection be justly raised against it?—Would an illustrious Duke, the Mecænas of literature, “the spring-dew,” of intelligence, in ever extending his august patronage and support,—by presiding over the objects and purposes of Freemasonry,—not be the first to raise the cry of war against such dereliction of good sense and feeling?—

* Vide Mr. O'Connell's Letter.

Would a noble Marquess of dignified descent, and unblemished family,—of princely possessions,—of unsullied reputation, and of excellent acquirements,—*continually* receive in his mansion at Hatfield, and entertain with boundless hospitality—deputations of the craft—if there existed foundation for the late animadversion?

Such is the admirable structure of the society, as we have seen incidentally, that it bears no reference to politics;—what though the “madness of party” storm without, and sever the closest links,—brotherly love reigns here triumphant, and difference of opinion is merged in unanimity.—This is another phase in which to view the charity of Freemasons. The kindest feelings of our nature are engendered by this association, moral precepts of the purest tendency are urgently enforced;—insomuch that the well-disposed man will derive instruction and profit from the doctrine, whilst the wicked may be stayed in his career of guilt! And when it is said that habits of dissipation are acquired at these meetings, we altogether repudiate such assumption. The assemblage for masonic purposes is dissolved or suspended before any festival takes place,—what then has freemasonry to do with dissoluteness of conduct?—Its arguments and admonitions are

directly against it. If then, the *mauvais sujet* demands a something to father his profligacy,—it is a matter of convenience to fling the onus of disrepute upon the body—of which he is an unworthy member.

We may safely say, in conclusion, that though some errors may be pointed out *en détail*,—when we amass its perfections *en gros*, though we may not say that the flaws enhance the beauties of masonry, yet they are not of that consequence to induce our uprooting the wheat, because a few tares grow between.



DERELICTIONS.

“How ill a taste for wit and sense prevails in the world.”

SWIFT.

1. A knocker on the door of a lone house in the country.

2. When on horseback—to be followed by a groom in a fine livery,—or when in your gig or cab—with a “tiger” so adorned by your side. George IV., whose taste was never excelled—if ever equalled—always,—except on state occasions, exhibited his retinue in plain liveries—a grey frock being the usual dress of his grooms.

3. To speak on any subject which may be unpleasant to your auditor,—(provided that the idea glances through your mind—and the inward monitor tells you—it may be disagreeable to him), is decidedly in bad taste—if it prove not your hardness of heart;—repel the thought—

and the subject from conversation instanter—or your character as a gentleman and a Christian may be rightly impugned.

4. To elbow people as you walk is rude; for such uncouth beings, perhaps a good thrashing would be the best monitor,—only, there might be disagreeables, attending the correction—in the shape of Legal functionaries.

5. To be noisy or coarse in your remarks, is as bad as to be guilty of practical jokes.

6. To show an egotism in company, and to endeavour to make them feel your superiority, whether real or assumed, must be carefully shunned—as it denotes littleness of mind, and want of manners.

7. To be too well dressed for the occasion is also bad.

8. Be neither stiff in your bearing—dictatorial in your manner—nor abrupt in your remarks.

9. When riding with a companion—be not two or three horse lengths before or behind.

10. When walking with one friend—and you encounter another—although you may stop and speak—never introduce the strangers—unless each expresses a wish to that effect.

11. Do not take your friend by the hand and introduce him to the whole party;—on his entrance, his name should be merely audibly announced.

12. The least allusion to indelicacy or *double entendre* is as immoral, as it is ungentlemanly.

“ Immodest words admit of this defence—
That want of decency is want of sense.”

ROSCOMMON.

13. Be careful to check vulgarities in children ; for instance ;—“ Tom, did you get wet ? ”—“ No, —Bob did, but I cut away.” You should also affectionately rebuke an unbecoming tone and manner in children.

14. It is in bad taste to shake hands with every acquaintance ; but most offensive and disrespectful to give your left hand ;—the person so offended should draw back—rejecting the patronizing grasp ;—this might make the upstart feel.

15. Simpering—lipping—or an affected tone, is most abominable ; but if we condemn it in a lady,—in what language of detestation can the like conduct be viewed in a man ? We can pity the one—but we abhor the other.

You cannot say a man, but a thing enters the room—languidly—throws itself on a couch—spreads its legs at full length—throws back its body—shuts its eyes—and draws out its words.

16. The manner in which Authors disparage one another is not in good taste ;—in every other profession, calling, or trade, an honour, or benefit conferred on one of its members, is appreciated by the whole ; but in the fraternity of scribes, you find envy—hatred—malice—and all uncharitableness. In these improved and improving times, such things should be amended ;—never let us endeavour to elevate ourselves by depressing another—*tout au contraire* ;—for my part—I only censure to amend.

17. Driving—with your whip remaining in the rest, and the horse at his utmost speed—is like a butcher, who knows no better—and who proudly fancies that he is creating admiration at the powers of his horse—instead of causing universal alarm and disgust⁽²³⁾.

18. To pass a glass or any drinking vessel by the brim, or to offer a lady a bumper, are things equally in bad taste.

19. To look from the window to ascertain who has knocked,—whilst the servant goes to the door—must not be done.

20. When seated in an elevated front row, whether in an edifice sacred or profane, put not your boa, shawl, or great-coat, or any part of your gear, over the rail before you*—thereby breaking the line of beauty.

21. Having invited a party—be ever present to receive them, it is bad taste to be absent when they arrive.

22. Cant expressions are disgusting.

23. To wear a coloured neckerchief—in dress we cannot sanction; white and black being no

* If it be true, which we do not affirm, that the individual who places his feet on the front of a box in the theatre of New York is now rebuked by a cry of "Trollope!" from the pit, that lady already deserves a civic crown.—*Quarterly Review*, No. 116.

colours, are admissible in full dress—though the black is a modern innovation.

24. In conversation—the use of any habitual expression—denotes carelessness, if not ignorance, and certainly bad taste.

25. Of loud laughter*—or laughter at your own wit, we may say that empty barrels make the most noise.

26. Humming—drumming—or whistling,—we must avoid,—as disrespectful to our company.

27. Never whisper in company—nor make confidants of mere acquaintance.

28. Vulgar abbreviations—such as Gent.,—for Gentleman;—or Buss—for Omnibus, &c.,—must be shunned.

* “Man is the only animal that laughs. The monkey grins—a man laughs. A hearty laugh is good for the soul. I would travel from Dan to Beersheba to see the man who laughed, he cared not why or wherefore;—but then it must be that laugh, indicative of mind,—not the empty—horrid laugh of the idiot.”

— STERNE.

29. Make no noise in eating—as, when you masticate with the lips unclosed—the action of the jaw is heard. It is equally bad in drinking—gulping loudly is abominable—it is but habit—unrestrained, no more ;—but enough to disgust.

30. To do any thing that might be obnoxious to censure—or even bear animadversion from eccentricity, you must take care not to commit.

31. Be especially cautious not to drink—while your plate is sent to be replenished.

32. A bright light—in a dirty lamp*—is not to be endured.

33. The statue of the Achilles in Hyde Park is in bad taste ;—to erect a statue in honour of a hero—in a defensive attitude—when his good sword has carved his renown—ha ! ha ! ha !

34. When listening to any recital—to look at your watch—or exhibit any other expression of

* If in the hall, or in your cab—this, if seen a second time—admits no excuse ;—turn away the man.

absence of thought, or fatigue, may not be done by the gentleman.

35. No gentleman should drive at a rapid rate along a narrow thoroughfare "in muddy weather;" he should bethink himself that the humble pedestrians may be involuntary sufferers.

36. When a person is reading a placard or inspecting a picture—do not pass between him and the object of his contemplation.

37. One of the most flagrant offences against the usages of society, that an individual can commit, is to neglect answering a letter; it is sufficient to say of the person so offending—that, by this heinous omission, he forfeits all claim to the fair fame of "gentleman." We are equally culpable when we *defer* discharging this duty on the plea of business or engagements, as when we *purposely* put aside without answer the note we have received. If our correspondent be well-disposed towards us, he may admit our apology, and re-instate us in his favour again,—but we place ourselves entirely at his mercy, and how often from "trifles light as air" is the hand of friendship withdrawn!

38. The most barbarous modern introduction,—is the habit of wearing the hat in the “salon,” as now practised even in the presence of the ladies.

39. Parents, in the middle station of life are guilty of a great dereliction of duty in constantly repeating in the hearing of their children—we have no time to look into—or read—any book but the ledger. Youth will have recreation, reading is the cheapest and best,—we must then foster and encourage the practice.

40. When in making a morning call, you give your card at the door—the servant should be instructed to do his duty—and not stand looking at the name on the card—while you speak to him.

41. Perhaps nothing shows greater disrespect—or lack of good breeding—than the constant use of the name of the party with whom you may be conversing.—The name should be very unfrequently repeated.

42. It is a sad dereliction—after finding time to partake the luxuries and hospitality of your friend’s table to neglect—or even defer

leaving your card.—On no account omit this beyond the day or two, or at the farthest the Sunday following the entertainment in which you have participated.

43. The custom of putting the knife in the mouth is so repulsive to our feelings as men, is so entirely at variance with the manners of gentlemen,—that I deem it unnecessary to inveigh against it here. The very appearance of the act is

—————“ A monster of so odious mien—
That to be hated, needs but to be seen.”

GENERAL ORDER.

NEVER give away a chance.—This general order is promulgated in mercy to those—who will neither think—nor act for themselves.

Before a person enters an omnibus, he should desire the conductor not to allow the vehicle to go on, till he be seated;—and when alighting, never pay while on the steps,—first gain a sure footing on terra-firma. Many frightful accidents are continually taking place, from this indecision and heedlessness.

These carriages are now in such general use, that there is scarce a man, who does not feel and occasionally avail himself of the accommodation;—the undignified omnibus or steam-vessel—is now reconciled to the feelings of the most aristocratic. The general use will plead an excuse for this general order.

Many of the following passages are of that sublime character which is unfitted as quotation or illustration on ordinary occasions, but they are such, as Dr. Watts means, when he recommends that we should “treasure up some of the richest sentiments and expressions of the most admired writers,” so to enrich our style—and ennoble our sentiments—that by making our thinking faculties more pure—we are the less likely to err in conduct.

APHORISMS, OBSERVATIONS,
AND PERIODS,

FOR THE
USE OF WRITERS AND SPEAKERS.

“You with strict discipline instructed right,
Have learn’d to use your arms before you fight.”
ROSCOMMON.

“Where an author has many beauties consistent with virtue, piety, and truth, let not little critics exalt themselves, and shower down their ill nature.”

WATTS.

“ When a language begins to teem with books it is tending to refinement, as those who undertake to teach others must have undergone some labour in improving themselves; they set a proportionate value on their own thoughts, and wish to enforce them by efficacious expressions. Speech becomes embodied and permanent: different modes and phrases are compared, and the best obtain an establishment. By degrees one age improves upon another; exactness is first obtained and afterwards elegance. But diction merely vocal is always in its childhood: as no man leaves his eloquence behind him, the new generations have all to learn. There may possibly be books without a polished language, but there can be no polished language without books.”

JOHNSON.

“ I call beauty a social quality: for where men and women, and not only they, but when other animals give us a sense of joy and pleasure in beholding them, (and there are many that do so,) they inspire us with sentiments of tenderness and affection towards their persons; we like to have them near us, and we enter willingly into a kind of relation with them, unless we should

have strong reason to the contrary. But to what end, in many cases, this was designed, I am unable to discover ; for I see no greater reason for a connection between man and several animals who are attired in so engaging a manner, than between him and some others who entirely want this attraction, or possess it in a far weaker degree. But it is probable that Providence did not make even this distinction, but with a view to some great end, though we cannot perceive distinctly what it is, as his wisdom is not our wisdom, nor our ways his ways."

BURKE.

" We lament the mistakes of a good man, and do not begin to detest him until he affects to renounce his principles."

JUNIUS.

" The common duties and benefits of society, which belong to every man living, as we are social creatures, and even our native and necessary relations to a family, a neighbourhood, or government, oblige all persons whatsoever to use their reasoning powers upon a thousand occasions ; every hour of life calls for some regular exercise of our judgment, as to time and things,

persons and actions ; without a prudent and discreet determination in matters before us, we shall be plunged into perpetual errors in our conduct. Now that which should always be practised, must at some time be learnt."

" Thus it appears to be the necessary duty, and the interest of every person living, to improve his understanding, to inform his judgment, to treasure up useful knowledge, and to acquire the skill of good reasoning, as far as his station, capacity, and circumstances, furnish him with proper means for it. Our mistakes in judgment may plunge us into much folly and guilt in practice."

WATTS.

" There is in man's nature a secret inclination and motion towards love of others which, if it be not spent upon some one or a few, doth naturally spread itself towards many, and maketh men become humane and charitable, as it is seen sometimes in friars. Nuptial love maketh mankind ;—friendly love perfecteth it ;—but wanton love corrupteth and embaseth it."

BACON.

“A King knowing the value of science and of elegance—thinks every thing worthy of his notice, that tends to soften and humanize the mind.”

SIR JOSHUA REYNOLDS.

“Avarice is a uniform and tractable vice; other intellectual distempers are different in different constitutions of mind. That which soothes the pride of one, will offend the pride of another; but to the favour of the covetous bring money, and nothing is denied.”

JOHNSON.

“If beauty be attached to certain measures which operate from a *principle in nature*, why should similar parts, with different measures of proportion, be found to have beauty, and this too in the very same species? But to open our view a little, it is worth observing, that almost all animals have parts of very much the same nature, and destined nearly to the same purposes; a head, neck, body, feet, eyes, ears, nose, and mouth; yet providence, to provide in the best manner for their several wants, and to display the riches of his wisdom and goodness

in his creation, has worked out of these few and similar organs and members a diversity hardly short of infinite, in their disposition, measure, and relation."

BURKE.

"When the sovereign, who represents the majesty of the state, appears in person, his dignity should be supported. The occasion should be important; the plan well considered, the execution steady and consistent."

JUNIUS

"The thing, therefore, which I here recommend to persons of a polite education, is some acquaintance with good verse. To read it in the best authors, to learn to know and taste, and feel a fine stanza, as well as hear it, and to treasure up some of the richest sentiments and expressions of the most admired writers, is all that I mean in this advice."

WATTS.

"As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

GOLDSMITH.

“ Politeness is one of those advantages which we never estimate rightly, but by the inconvenience of its loss. Its influence upon the manners is constant and uniform, so that, like an equal motion, it escapes perception. The circumstances of every action are so adjusted to each other, that we do not see where any error could have been committed, and rather acquiesce in its propriety, than admire its exactness.”

JOHNSON.

“ Goodness answers to the theological virtue, charity, and admits no excess but error. The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused men to fall: but in charity there is no excess, neither can angel or man come in danger by it.”

BACON.

“ O had his powerful destiny ordain'd
Me some inferior Angel, I had stood
Then happy; no unbounded hope had raised
Ambition. Yet why not? some other power
As great might have aspired, and me, though mean,
Drawn to his part, but others powers as great
Fell not, but stand unshaken, from within,
Or from without, to all temptation armed.
Hadst thou the same free will and power to stand?
Thou hadst: whom hast thou then or what to accuse,

But heaven's free love; dealt equally to all?
Be then his love accused, since love or hate,
To me alike it deals eternal woe.
Nay, cursed be thou; since against his, thy will
Chose freely what it now so justly rues."

MILTON.

"I am persuaded, that by imitation only, variety, and even originality of invention, is produced. I will even go further; even genius, at least what generally is so called, is the child of imitation."

SIR JOSHUA REYNOLDS.

"The beauty of woman is considerably owing to their weakness or delicacy, and is seen enhanced by their timidity, a quality of mind analogous to it. I would not here be understood to say, that weakness, betraying very bad health, has any share in beauty; but the ill-effects of this is not because it is weakness, but because the ill state of health, which produces such weakness, alters the other conditions of beauty; the parts is such a case collapse; the bright colour, the 'lumen purpureum juventæ' is gone; and the fine variation is lost in wrinkles, sudden breaks, and right lines."

BURKE.

“ From such measures, simple and easy as they are, the greatest good may be expected;—but more especially from general education, and most of all from careful and religious instruction, without which, education will be worse than useless. It is our business to sow the seed, and weed the ground well; we may then look with full assurance for the harvest. Let us do our duty in enacting new laws where they are needful, and enforcing those which the wisdom of our ancestors has provided; we may then, to use the happy language of an old chronicler, trust, that all things may continually amend from evil to good, from good to better, and from better to the best.”

SOUTHEY.

“ They who rank pity amongst the original impulses of our nature, rightly contend, that, when this principle prompts us to the relief of human misery, it indicates the Divine intention, and our duty.”

PALEY.

“ But let or air contend or ocean rave;
E'en Hope subside, amid the billows tost;
Hope, still emergent, still contemns the wave,
And not a feature's wonted smile is lost.”

SHENSTONE.

“ For Hamlet, and the trifling of his favour,
Hold it a fashion and a toy in blood;
A violet in the youth of primy nature,
Froward, not permanent; sweet, not lasting;
The perfume and suppliance of a minute;
No more.

“ I shall the effect of this good lesson keep,
As watchman to my heart: but, good my brother,
Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven;
Whilst, like a puff'd and reckless libertine,
Himself the primcore path of dalliance treads,
And reckes not his own read.”

SHAKSPEARE.

“ The horse, in the light of a useful beast, fit for the plough, the road, the draught, in every social useful light the horse has nothing of the sublime; but is it thus that we are affected with him, ‘ whose neck is clothed with thunder, the glory of whose nostrils is terrible, who swalloweth the ground with fierceness and rage, neither believeth that it is the sound of the trumpet.’ In this description the useful character of the horse entirely disappears, and the terrible and sublime blaze out together. We have continually about us animals of a strength that is considerable, but not pernicious. Among these

we never look for the sublime ; it comes upon us in the gloomy forest, and in the howling wilderness, in the form of the lion, the tiger, the panther, or rhinoceros."

BURKE.

" Come,—come,—have confidence ;—'tis the free rein
Which takes the willing courser o'er the leap ;
He'd miss, if you did check him !"

SHERIDAN KNOWLES.

" Until with subtle cobweb-cheats,
Th'are catch'd in knotted law, like nets :
In which when once they are imbrangled,
The more they stir, the more they're tangled ;
And while their purses can dispute,
There 's no end of th' immortal suit."

HUDIBRAS.

" Certainly wife and children are a kind of discipline of humanity ; and single men, though they may be many times more charitable, because their means are less exhausted, yet, on the other side, they are more cruel and hardhearted, (good to make severe inquisitors,) because their tenderness is not so often called upon. Grave natures, led by custom, and therefore constant, are commonly loving husbands, as was said of

Ulysses, ‘*vetulam suam prætulit immortalitati.*’
Chaste women are often proud and froward, as presuming upon the merit of their chastity. It is one of the best bonds, both of chastity and obedience in the wife, if she think her husband wise, which she will never do if she find him jealous.”

BACON.

“ A long time
His life was doubtful, Signor, and he called
For help, whence help alone could come, which I,
Morning and night, invok’d along with him.
So first our souls did mingle !”

SHERIDAN KNOWLES.

“ Where e’er you tread, your foot shall set
The primrose and the violet ;
All spices, perfumes, and sweet powders,
Shall borrow from your breath their odours ;
Nature her charter shall renew,
And take all lives of things from you ;
The world depend upon your eye,
And when you frown upon it,—die.”

HUDIBRAS.

“ She never told her love,
But let concealment, like a worm i’ th’ bud
Feed on her damask cheek : she pin’d in thought,
And, with a green and yellow melancholy,

She sat like patience on a monument,
Smiling at grief."

SHAKSPEARE.

" A passion like a seedling that did spring,
Whose germ the winds had set; of stem so fine,
And leaf so small, to inexperienced sight,
It passed for naught,—until with swelling trunk,
And spreading branches, bowing all around,
It stood a goodly tree!"

SHERIDAN KNOWLES.

" Now stir the fire, and close the shutters fast,
Let fall the curtains, wheel the sofa round,
And while the bubbling and loud hissing urn
Throws up a steamy column, and the cups
That cheer but not inebriate, wait on each,
So let us welcome peaceful ev'ning in."

COWPER.

" What is grandeur, what is power?
Heavier toil, superior pain.
What the bright reward we gain?
The grateful memory of the good.
Sweet is the breath of vernal shower,
The bee's collected treasure's sweet,
Sweet music's melting fall, but sweeter yet
The still small voice of gratitude."

GRAY.

“ The blue one, Sir ? ”

“ No, love, the white.—Thus modestly attired,
A half-blown rose stuck in thy braided hair,
With no more diamonds than those eyes are made of,
No deeper rubies than compose thy lips,
Nor pearls more precious than inhabit them ;
With the pure red and white, which that same hand
Which blends the rainbow mingles in thy cheeks.
This well-proportion'd form, (think not I flatter)
In graceful motion to harmonious sounds,
And thy free tresses dancing in the wind ;—
Thou'lt fix as much observance, as chaste dames
Can meet, without a blush.”

TOBIN.

“ Sublimity is produced by aggregation, and littleness by dispersion. Great thoughts are always general, and consist in positions not limited by exceptions, and in descriptions not descending to minuteness.”

JOHNSON.

“ The ways to enrich are many, and most of them foul : parsimony is one of the best, and yet it is not innocent ; for it withholdeth men from works of liberality and charity.”

BACON.

“ Upon the whole, it seems to me, that the object and intention of all the arts is to supply the natural imperfections of things, and often to gratify the mind, by realizing and embodying what never existed but in the imagination.”

SIR JOSHUA REYNOLDS.

“ The first and the simplest emotion which we discover in the human mind, is curiosity. By curiosity, I mean whatever desire we have for, or whatever pleasure we take in, novelty. We see children perpetually running from place to place to hunt out something new: they catch with great eagerness, and with very little choice, at whatever comes before them; their attention is engaged by every thing, because every thing has, in that stage of life, the charm of novelty to recommend it. But as these things, which engage us merely by their novelty, cannot attack us for any length of time, curiosity is the most superficial of all affections; it changes its object perpetually; it has an appetite which is very sharp, but very easily satisfied; and it has always an appearance of giddiness, restlessness, and anxiety.”

BURKE.

“ Conscious of his own weight and importance, his conduct in parliament would be directed by nothing but the constitutional duty of a peer. He would consider himself as a guardian of the laws. Willing to support the just measures of government, but determined to observe the conduct of the minister with suspicion, he would oppose the violence of faction with as much firmness as the encroachments of prerogative. He would be as little capable of bargaining with the minister for places for himself or his dependents, as of descending to mix himself in the intrigues of opposition. Whenever an important question called for his opinion in parliament, he would be heard by the most profligate minister with deference and respect. His authority would either sanctify or disgrace the measures of government. The people would look up to him as their protector: and a virtuous prince would have one honest man in his dominions, in whose integrity and judgment he might safely confide. If it should be the will of Providence to afflict him with a domestic misfortune, he would submit to the stroke with feeling, but not without dignity. He would consider the people as his children, and receive a generous, heart-felt consolation in the sympathising tears and blessings of his country.”

JUNIUS.

“ Whatever introduces habits in children, deserves the care and attention of their governors.”

LOCKE.

“ Let the circumstances of life be what or where they will, a man should never neglect improvement.”

WATTS.

“ Alas ! it is not requisite to be criminal, to suffer the punishment due to vice.”

“ Is it not wonderful, that base desires should so extinguish in men the sense of their own excellence, as to make them willing that their souls should be like the souls of beasts, mortal and corruptible with their bodies?”

HOOKE.

“ One of the most specious arguments alleged against the obligation of virtue, is the success that is often observed to attend the violation of it, in the general pursuits of the world.”

“Vice is the natural growth of our corruption. How irresistibly must it prevail, when the seeds of it are artfully sown, and industriously cultivated.”

ROGERS.

“The resolution, which we cannot reconcile to public good, has been supported by an obsequious party; and then, with usual methods, confirmed by an artificial majority.”

SWIFT.

“The jealous man wishes himself a kind of deity to the person he loves;—he would be the only employment of her thoughts.”

ADDISON.

“There are few higher gratifications than that of reflection on surmounted evils, when they were not incurred nor protracted by our fault, and neither reproach us with cowardice nor guilt.”

JOHNSON.

“On the water the moon-beams played, and made it appear like floating quicksilver.”

DRYDEN.

“ A man that studieth revenge keepeth his own wounds green, which otherwise would heal, and do well.”

BACON.

“ I would not have children much beaten for their faults, because I would not have them think bodily pain the greatest punishment.”

LOCKE.

“ Praise is so pleasing to the mind of man, that it is the original motive of almost all our actions.”

JOHNSON.

“ Solon compared the people unto the sea, and orators and counsellors to the wind; for that the sea would be calm and quiet, if the winds did not trouble it.”

BACON.

“ A woman who is above flattery, and despises all praise, but that which flows from the approbation of her own heart, is, morally speaking, out of the reach of seduction.”

RICHARDSON.

“ When a friend is turned into an enemy, and a bewrayer of secrets, the world is just enough to accuse the perfidiousness of the friend.”

ADDISON.

“ The mind is but a barren soil ; a soil which is soon exhausted, and will produce no crop, or only one, unless it be continually fertilized and enriched with foreign matter.”

SIR JOSHUA REYNOLDS.

“ Oh ! the vast pleasure of being loved, in being respected for one’s self alone !”

“ Profitable employments would be no less a diversion than any of the idle sports in fashion, if men could but be brought to delight in them.”

LOCKE.

“ Those inward representations of spirit, thought, love, and hatred, are pure and mental ideas, belonging to the mind, and carry nothing of shape or sense in them.”

WATTS.

“ If he, to whom ten talents were committed, has squandered away five, he is concerned to make a double improvement of the remainder.”

ROGERS.

“ To raise esteem, we must benefit others; to procure love, we must please them.”

JOHNSON.

“ Riches do not consist in having more gold and silver, but in having more in proportion than our neighbours, whereby we are enabled to procure to ourselves a greater plenty of the conveniences of life, than comes within their reach, who, sharing the gold and silver of the world in less proportion, want the means of plenty and power, and so are poor.”

LOCKE.

“ The balance must be held by a third hand, which is to deal power with the utmost exactness into the several scales.”

SWIFT.

“ Invention is one of the great marks of genius ; but if we consult experience, we shall find, that it is by being conversant with the inventions of others, that we learn to invent ; as by reading the thoughts of others, we learn to think.”

SIR JOSHUA REYNOLDS.

“ Beware how in making the portraiture thou breakest the pattern ; for divinity maketh the love of ourselves the pattern ; the love of our neighbours but the portraiture ; ‘ Sell all thou hast, and give it to the poor, and follow me : ’ but sell not all thou hast, except thou come and follow me ; that is, except thou have a vocation wherein thou may’st do as much good with little means as with great ; for otherwise, in feeding the stream, thou driest the fountain.”

BACON.

“ There is no blessing of life comparable to the enjoyment of a discreet and virtuous friend.”

ADDISON.

“ Mankind have been forced to invent a kind

of artificial humanity, which is what we express by the word good-breeding."

SWIFT.

"He who always prospers sees but the world on one side."

"Hark, his hands the lyre explore!
Bright-eyed fancy hov'ring o'er,
Scatters from her pictur'd urn,
Thoughts that breathe, and words that burn."

GRAY.

Lady M. W. Montague says, that "no entertainment is so cheap as reading, nor is any pleasure so lasting."

"So virtue blooms: brought forth amid the storms
Of chill adversity, in some low walk
Of life she rears her head,
Obscure and unobserved."

"While every bleaching breeze that on her blows,
Chastens her spotless purity of breast,
And hardens her to bear
Serene the ills of life."

“Trivial circumstances, which show the manners of the age, are often more instructive as well as more entertaining, than the great transactions of wars and negotiations, which are nearly similar at all periods, and in all countries of the world.”

HUME.

“Injuries may be atoned for and forgiven, but insults admit no compensation, they degrade the mind in its own esteem,—and force it to recover its level by revenge.”

JUNIUS.

“A simple, naked statue, finished by the hand of a Grecian artist, is of more genuine value than all these rude and costly monuments of Barbaric labour: and, if we are more deeply affected by the ruin of a palace, than by the conflagration of a cottage, our humanity must have formed a very erroneous estimate of the miseries of human life.”—GIBBON’S *Decline and Fall*, Vol. IV., p. 173.

“That the British infantry soldier is more robust than the soldier of any other nation, can scarcely be doubted by those who, in 1815, observed his powerful frame, distinguished amidst

the united armies of Europe, and notwithstanding his habitual excess in drinking, he sustains fatigue, and wet, and the extremes of cold and heat, with incredible vigour. When completely disciplined (and three years are required to accomplish this), his port is lofty, and his movements free, the whole world cannot produce a nobler specimen of military bearing, nor is the mind unworthy of the outward man: he does not, indeed, possess that presumptuous vivacity which would lead him to dictate to his commanders, or even to censure real errors, although he may perceive them; but he is observant, and quick to comprehend his orders, full of resources under difficulties, calm and resolute in danger, and more than usually obedient and careful of his officers in moments of imminent peril." — NAPIER'S *Peninsular War*, Vol. III., p. 271.

"Look here, upon this picture, and on this."

After describing the most dreadful privations of men and officers in that disastrous retreat on Corunna, under Sir John Moore, the journal says:

"How different was Tom, marching to school with his satchel on his back, from Tom with his musket and kitt*; a private soldier, an atom of

* Kitt, a term for a soldier's necessaries.

an army, unheeded by all; his comforts sacrificed to ambition, his untimely death talked of with indifference, and only counted in the gross with hundreds, without a sigh!"—*Journal of a Soldier*, p. 90.

“ Heaven doth with us, as we with torches do;
Not light them for themselves: for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.”

SHAKSPEARE.

“ Notwithstanding all we meet with in books, in many of which, no doubt, there are a good many handsome things said upon the sweets of retirement,—yet still ‘ it is not safe for man to be alone ;’ nor can all which the cold-hearted pedant stuns our ears with upon the subject, ever give one answer of satisfaction to the mind; in the midst of the loudest vauntings of philosophy, nature will have her yearnings for society and friendship;—a good heart wants something to be kind to—and the best parts of the blood, and the purest of our spirits, suffer most under the destitution.”

STERNE.

“ That was the age of suppers!—happy age! meal of ease and mirth; when wine and night

lit the lamp of wit! O, what precious things were said and looked, at those banquets of the soul! there, epicurism was in the lip as well as the palate, and one had humour for a *hors-d'œuvre* and repartee for an *entremet*. In dinner, there is something too pompous, too formal, too exigent of attention, for the delicacies and levities of persiflage. One's intellectual appetite, like the physical, is coarse, but dull. At dinner, one is fit only for eating; after dinner, only for politics. Supper,—supper was a glorious relic of the ancients.”—*The Disowned*, Vol. I., p. 195.

When the great Kepler had at length discovered the harmonic laws that regulate the motions of the heavenly bodies, he exclaimed, “whether my discoveries will be read by posterity, or by my cotemporaries, is a matter that concerns them more than me. I may be well content to wait one century for a reader, when God himself, during so many thousand years has waited for an observer like myself.”

“ O poverty of earth

That men do deeds which win them evil names,

And spurn the names, but not the deeds which win them.”

SHERIDAN KNOWLES.

“ Beauty is a thing much too affecting not to depend upon some positive qualities. And, since it is no creature of our reason, since it strikes us without any reference to use, and even where no use at all can be discerned, since the order and method of nature is generally very different from our measures and proportions, we must conclude that beauty is, for the greater part, some quality in bodies acting mechanically upon the human mind by the intervention of the senses. We ought, therefore, to consider attentively in what manner these sensible qualities are disposed, in such things as, by experience, we find beautiful, or which excite in us the passion of love, or some correspondent affection.”

BURKE.

“ Beauty is as summer fruits, which are easy to corrupt, and cannot last ; and for the most part, it makes a dissolute youth, and an age a little out of countenance ; but yet certainly again, if it light well, it maketh virtues shine and vices blush.”

BACON.

“ We will allow a poet to express his meaning, when his meaning is not well known to himself,

with a certain degree of obscurity, as it is one source of the sublime: but when, in plain prose, we gravely talk of courting the muse in shady bowers, waiting the call and inspiration of Genius, finding out where he inhabits, and where he is to be invoked with the greatest success; of attending to times and seasons when the imagination shoots with the greatest vigour, whether at the summer solstice or the vernal equinox; sagaciously observing how much the wild freedom and liberty of imagination is cramped by attention to established rules; and how this same imagination begins to grow dim in advanced age, smothered and deadened by too much judgment; when we talk such language, or entertain such sentiments as these, we generally rest contented with mere words, or at best entertain notions not only groundless, but pernicious."

SIR JOSHUA REYNOLDS.

"Why then I would not have my garden too extended, not because flowers are not the most beautiful things on earth, speaking to the sentiment as well as the senses, but on account of the intrinsic and superior value of moderation. When interests are divided, they are not so

strong. Three acres of flowers and a regiment of gardeners, bring no more pleasure than a sufficiency. Because which, in the smaller possession, there is more room for mental pleasure to step in, and refine all that which is sensual. We become acquainted, as it were, and even form friendships with individual flowers. We bestow more care upon their bringing up, and progress. They seem sensible of our favour, absolutely to enjoy it, and make pleasing returns by their beauty, health, and sweetness. In this respect a hundred thousand roses, which we look at *en masse*, do not identify themselves with us in the same manner as even a small border; and hence, if the cottager's mind is properly attuned, the little cottage garden may give him more real delight than belongs to the owner of a thousand acres. All this is so entirely nature, that give me a garden well kept, however small, two or three spreading trees, and a mind at rest, and I would defy the world."

WARD'S *Human Life*.

" You loved, and he did love ?

I lov'd, indeed, if I but nurs'd a flower

Which to the ground the rain and wind had beaten,

That flower of all our garden was my pride."

SHERIDAN KNOWLES.

O wad some pow'r the giftie gie us
To see ourselves as others see us !
It wad frae monie a blunder free us
And foolish notion :
What airs in dress and gait wad lea'e us,
And e'en Devotion !"

BURNS.

" OUR memories will be in a great measure moulded and formed, improved or injured, according to the exercise of them. If we never use them, they will be almost lost. Those who are wont to converse or read about a few things only, will retain but a few in their memory : those who are used to remember things but for an hour, and charge their memories with it no longer, will retain them but an hour before they vanish. And let words be remembered as well as things, that so you may acquire a *copia verborum* as well as *rerum*, and be more ready to express your mind on all occasions."

WATTS.

" Courage, in an ill-bred man, has the air, and escapes not the opinion, of brutality : learning becomes pedantry ; wit, buffoonery ; plainness, rusticity ; good-nature, fawning : and there cannot be a good quality in him which want of breeding will not warp and disfigure to his dis-

advantage. Nay, virtue and parts, though they are allowed their due commendation, yet are not enough to procure a man a good reception, and make him welcome wherever he comes. Nobody contents himself with rough diamonds, and wears them so, who would appear with advantage. When they are polished and set, then they give a lustre. Good qualities are the substantial riches of the mind; but it is good breeding sets them off: and he that will be acceptable, must give beauty, as well as strength, to his actions. Solidity, or even usefulness, is not enough; a graceful way and fashion, in every thing, is that which gives the ornament and liking. And, in most cases, the manner of doing is of more consequence than the thing done; and upon that depends the satisfaction, or disgust, wherewith it is received. This, therefore, which lies not in the putting off the hat, nor making of compliments, but in due and free composure of language, looks, motion, posture, place, &c., suited to such persons and occasions, and can be learned only by habit and use, though it be above the capacity of children, and little ones should not be perplexed about it, yet it ought to be begun, and in good measure learned, by a young gentleman whilst he is under a tutor, before he comes into the world upon his own legs; for then

usually it is too late to hope to reform several habitual indecencies which lie in little things. For the carriage is not as it should be till it becomes natural in every part; falling, as skilful musicians' fingers do, into harmonious order, without care, and without thought. If in conversation a man's mind be taken up with a solicitous watchfulness about any part of his behaviour, instead of being mended with it, it will be constrained, uneasy, and ungraceful."

LOCKE.

—————" Then, her gentleness!
You had almost forgot to speak of that.
Ay, there you touch me! Yet, though she be prouder
Than the vex'd ocean at its topmost height,
And every breeze will chafe her to a storm,
I love her still the better. Some prefer
Smoothly o'er an unwrinkled sea to glide;
Others to ride the cloud-aspiring waves,
And hear, amid the rending tackle's roar,
The spirit of an equinoctial gale.
What though a patient and enduring lover—
Like a tame spaniel, that, with crouching eye
Meets buffets and caresses—I have ta'en,
With humble thanks, her kindness and her scorn;
Yet, when I am her husband, she shall feel
I was not born to be a woman's slave."

TOBIN.

“ But whate’er you are,
That in this desert inaccessible,
Under the shade of melancholy boughs,
Lose and neglect the creeping hours of time;
If ever you have look’d on better days,
If ever been where bells have knell’d to church;
If ever sat at any good man’s feast;
If ever from your eye-lids wiped a tear,
And know what ’tis to pity, and be pitied;
Let gentleness my strong enforcement be.”

SHAKSPEARE.

“ Besides, whatever the frame of mind at the moment—whether of joy, or sorrow,—philosophical, or poetic, or devout,—if our authors are well chosen, there is scarcely a sentiment that cannot be found congenial to our humour, only set off with more elegance and force than our own thoughts or language can supply. Homer, Horace, and Virgil, among the ancients, and Shakspeare, Spencer, Milton, Dryden, Pope, and Boileau, among the moderns, are admirable specimens of this.”

WARD’S *Human Life*.

“ Our life contains a thousand springs,
And dies if one be gone;
Strange, that a harp of thousand strings,
Should keep in tune so long.”

WATTS.

“ Nature is but a name for an effect,
Whose cause is God.

* * * *

The heart is hard in nature, and unfit
For human fellowship, as being void
Of sympathy, and therefore dead alike
To love and friendship both, that is not pleased
With sight of animals enjoying life,
Nor feels their happiness augment his own.
The bounding fawn, that darts across the glade
When none pursues, through mere delight of heart,
And spirits buoyant with excess of glee ;
The horse as wanton, and almost as fleet,
That skims the spacious meadow at full speed,
Then stops, and snorts, and throwing high his heels,
Starts to the voluntary race again ;
The very kine, that gambol at high noon,
The total herd receiving first from one,
That leads the dance, or summons to be gay,
Though wild their strange vagaries and uncouth
Their efforts, yet resolv'd with one consent
To give such act and utt'rance as they may
To ecstasy, too big to be suppress'd ;—
These, and a thousand images of bliss,
With which kind nature graces every scene
Where cruel man defeats not her design,
Impart to the benevolent, who wish
All that are capable of pleasure pleas'd,
A far superior happiness to theirs—
The comfort of a reasonable joy.”

COWPER.

“ I will not, uncle : I have forgot my father ;
I know no touch of consanguinity ;

No kin, no love, no blood, no soul so near me,
As the sweet Troilus. O yon gods divine !
Make Cressid's name the very crown of falsehood,
If ever she leave Troilus ! Time, force, and death—
Do to this body what extremes you can ;
But the strong base and building of my love
Is as the very centre of the earth,
Drawing all things to it.—I'll go in, and weep ;
Tear my bright hair, and scratch my praised cheeks ;
Crack my clear voice with sobs, and break my heart
With sounding Troilus. I will not go from Troy !”

SHAKSPEARE.

Of Shakspeare.—*Vide* WARD's *Human Life*.

“ For who so inexhaustible in his varieties ?
who so profound in his knowledge—his know-
ledge of all the hidden springs of the heart, and
of the causes or effects of human events ! What
feeling is there undescribed ? What motive
unexplored ? What passion not developed ?
What duty not enforced ? Ambition, avarice,
prodigality, revenge, patriotism, filial piety,
conjugal love ! All the romance and witcheries
of imagination !—all the home-felt realities of
life ! If we look for pathos, who so pathetic ?
For wit, who so witty ? For humour, who so
humorous ? In epic, beyond all, heroic. In

tenderness, beyond all, sweet, indeed (to use his own words),

“ Sweet as summer.”

In description, ever appropriate, he is gorgeous and sublime, or gentle and soothing, as the subject requires; whether Cleopatra sail down the Cydnus, or ‘towers topple on their warders’ heads.’ In short, in such immeasurable varieties of knowledge and imagery, who could ever find an end? or, closing the book, say he had finished? No! a thousand lives might pass, and the lessons not be terminated.”

“ There is speaking well, speaking easily, speaking justly, and speaking seasonably. It is offending against the last, to speak of entertainments before the indigent; of sound limbs and health before the infirm; of houses and lands before one who has not so much as a dwelling; in a word, to speak of your prosperity before the miserable; this conversation is cruel, and the comparison, which naturally rises in them betwixt their condition and your’s, is excruciating.”

BRUYERE.

“ Patience, unmoved, no marvel though she pause ;
They can be meek that have no other cause.
A wretched soul, bruised with adversity,
We bid be quiet when we hear it cry :
But were we burden’d with like weight of pain,
As much, or more, we should ourselves complain.”

SHAKSPEARE.

“ A sound mind in a sound body is a short but full description of a happy state in this world : he that has these two, has little more to wish for ; and he that wants either of them, will be but little the better for any thing else. Men’s happiness or misery is most part of their own making. He whose mind directs not wisely, will never take the right way ; and he whose body is crazy and feeble, will never be able to advance in it. I confess there are some men’s constitutions of body and mind so vigorous and well framed by nature, that they need not much assistance from others, but, by the strength of their natural genius, they are, from their cradles, carried towards what is excellent, and, by the privilege of their happy constitutions, are able to do wonders. But examples of this kind are but few ; and I think I may say, that of all men we meet with, nine parts of ten are what

they are, good or evil, useful or not, by their education. It is that which makes the great difference in mankind. The little, or almost insensible, impressions on our tender infancies have very important and lasting consequences : and there it is, as in the fountain of some rivers, where a gentle application of the hand turns the flexible waters into channels that make them take quite contrary courses ; and by this little direction given them at first in the source, they receive different tendencies, and arrive at last at very remote and distant places."

LOCKE.

" I am far, very far from supposing that leisure in retirement, and solitude, which you call monotony, could suit the multitude, or any one who has passed his life in business, and feels suddenly deprived of it, without other resources to fill up his hours. It is not, therefore, the monotony of employment, but the want of it altogether, that occasions ennui. Hence, but for my management of myself, and the store I had laid in for resource and relief when alone, I should either have never left business, or long ago returned to it. As it is, the mere love of reading,—which Gibbon found out was a passion

which derives fresh vigour from enjoyment, and supplies each day and each hour with perpetual pleasure,—gives to the student an empire over himself, which no Emperor ever had. Recollect Pradt's account of Buonaparte in peace: 'Je m'ennuie ici jusqu'à périr. Il faut que je fasse la guerre. Je la ferai à la Prusse.'

WARD'S *Human Life*.

" I tell thee what, Antonio,—
I love thee, and it is my love that speaks ;—
There are a sort of men ; whose visages
Do cream and mantle, like a standing pond ;
And do a wilful stillness entertain,
With purpose to be dress'd in an opinion
Of wisdom, gravity, profound conceit ;
As who should say, *I am Sir Oracle,*
And, when I ope my lips, let no dog bark !
O, my Antonio, I do know of these,
That therefore only are reputed wise,
For saying nothing."

SHAKSPEARE.

" There are many acts of graciousness and conciliation which are to be practised without expense, and by which those may be made our friends, who have never received from us any real benefit. Such arts, when they include nei-

ther guilt nor meanness, it is surely reasonable to learn; for who would want that love which is so easily to be gained?"

JOHNSON.

"The carol of the lark, that has so well been called 'the light-enamoured bird,' the hum of the bees; the verdure and gorgeous blossoms of the woods; these are sources of pleasure common to all. So also the perfume of the air; though merely from thorns, and lilacs, and limes; to say nothing of grain, or tedded grass, or kine. But all these are nothing to what a contemplative man can make them by association. We ourselves partake vividly of the freshness. Every thing is new, or renewed; the heart, the body, the intellect itself. Then come those moments, 'sweeter than honey, or the honeycomb,' when the mind revolves its own powers in self-examination; which is always best in the sweet cool of the morning, before excitement or passion can be roused, and we are alive only to gratitude to the all Giver for the goodness he has bestowed.

This makes the whole soul run over, and what was a sense immediately becomes a sentiment, only heightened and refined, in a tenfold

degree, by grateful piety. The zest which this mixture of mind communicates, can only be understood by those who have felt it."

WARD's *Human Life*.

" I confess it would be of considerable advantage, if the various parts of learning and business in which children are employed were so happily contrived, that one might be, as it were, a relaxation or diversion, when the mind is tired of the other: and if children have a taste and relish of reading and improvement of the mind, there is a rich variety of entertainment to be found in books of poetry, history, accounts of the wonders of art and nature, as well as ingenious practices in mechanical and mathematical affairs. It is happiest indeed where this relish is the gift of nature; yet children may be trained up, by wise and alluring methods, to delight in knowledge, and to choose such sort of recreations, especially in winter nights, and rainy seasons, when they cannot enjoy the more active diversions abroad. Yet, besides these, some other sorts of sports will generally be found necessary for children of almost all dispositions.

" And their sports ought to be such as are in some measure chosen by themselves, that they

may be matter of delight, yet still under the regulations of the eye and prudence of a parent. No sort of play should be permitted wherein sacred things become a matter of jest or merri-ment. No sport should be indulged wherein foul language, ill names, or scandal are practised ; wherein there is any violation of modesty, or of the rules of decency and cleanliness ; nothing must be suffered where there is any breach of the moral precepts of the law of God ; wherein cozening, cheating, falsehood, or lying are practised or allowed. They should be confined to honesty, justice, truth, and goodness, even in their very play.

“ They should not be permitted to use such sporting as may tend to discompose their spirits, disorder their nature, injure their flesh, prejudice their health, break their limbs, or do mischief to themselves, or each other. Nor should they ever be allowed to practise those diversions that carry an idea of barbarity and cruelty in them, though it be but to brute creatures.”

WATTS.

“ The first creature of God, in the works of the days, was the light of the sense ; the last was the light of reason ; and his sabbath work, ever

since, is the illumination of the Spirit. First, he breathed light upon the face of the matter, or chaos ; then he breathed light into the face of man ; and still he breathed and inspired light into the face of his chosen. The poet that beautified the sect; that was otherwise inferior to the rest, saith yet excellently well, ‘ It is a pleasure to stand upon the shore, and to see ships tossed upon the sea ; a pleasure to stand in the window of a castle and to see a battle, and the adventures thereof below ; but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene,) and to see the errors, and wanderings, and mists, and tempests, in the vale below ;’ so always, that this prospect be with pity, and not with swelling or pride. Certainly it is heaven upon earth to have a man’s mind move in charity, rest in Providence, and turn upon the poles of truth.

“ The pass from theological and philosophical truth to the truth of civil business, it will be acknowledged, even by those who practise it not, that clear and round dealing is the honour of man’s nature, and that mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it : for these winding and crooked courses are

the goings of the serpent; which goeth basely upon the belly, and not upon the feet. There is no vice that doth so cover a man with shame as to be found false and perfidious; and therefore Montaigne saith prettily, when he inquired the reason why the word of the lie should be such disgrace, and such an odious charge, ‘If it be well weighed, to say that a man lieth, is as much as to say that he is brave towards God, and a coward towards men: for a lie faces God, and shrinks from man.’ Surely the wickedness of falsehood and breach of faith cannot possibly be so highly expressed as in that it shall be the last appeal to call the judgments of God upon the generations of men; it being foretold that when ‘Christ cometh,’ he shall not ‘find faith upon earth.’”

BACON.

NOTES.

PROLEGOMENA.—(*Page xiv.*)

(A.) “ Blackstone says that the last duty of parents to their children is that of giving them an education suitable to their station in life; a duty pointed out by reason, and of the greatest importance of any. For, as Puffendorf very justly observes, it is not easy to imagine, or allow that a parent has conferred any considerable benefit on his child by bringing him into the world, if he afterwards entirely neglects his culture and education, and suffers him to grow up like a beast; to lead a life useless to others, and shameful to himself.”

III. MODESTY.—(*Page 2.*)

(1, 2.) “ The honour of a maid is her name; and no legacy is so rich as honesty.”

SHAKSPEARE.

“ With however just a pride wronged innocence may disdain injurious aspersions; female fame, like the wife of Cæsar, must be ‘above suspicion.’”

VII. THE LOVER.—(Page 4.)

(3.) "In the art of winning upon female confidence, I had long been schooled; and now—to the lessons of gallantry, the inspiration of love was added, my ambition to please and to interest could hardly, it may be supposed, fail of success. I soon found, however, how much less fluent is the heart than the fancy, and how very distinct are the operations of making love and of feeling it."

MOORE'S *Epicurean*.

VIII. THE SMOKER.—(Page 5.)

(4.) "I hate smoking, and I would the practice were abolished. Were a certain great author's style of conversation and of writing now in vogue, I would say to our modern Bardolphs, who carry the admiral's light in their mouths instead of the nose,—'Sir, no man has a right to smoke; he who smokes destroys the fundamental principle of human society; Sir, men could never congregate for social enjoyment but upon a primary principle, that no man has a right to disturb the personal comfort of his neighbour. Now, Sir, he who pollutes the atmosphere by the circumgiratory ignition of the convolved lamina of either an oriental or occidental shrub, emitting spiral fumigations which inspire the respirable essence, and send out moliculæ to taint our habiliments for many hours, saps the very foundations of social existence, for every individual has an inalienable right to pure respirations of the atmospheric element, and he who invades that right for his selfish enjoyment I pronounce a savage. I could as soon think of admitting such a man into my drawing-room as a Whig or a Nonconformist!' But, without this anathema, smoking has long been on the decline. In the House of Commons, there is but one

room in which smoking is permitted by the 'lex Parliamentaria non scripta.' Years ago the Plutonic lobby used to be crowded, and to send forth its villainous compound of unsavoury smells; but for five years there has scarcely been a cigar—or a smoker—in the room; last Session I did not see one; though I must confess that there have been a few vain attempts this year to 'revive the good old times.' Society owes this reformation to the shop-boys and clerks of London—a debt of gratitude, as large and as perpetual as the national debt of England. As soon as apprentices, mechanics, and artisans become *recherché* in cigars—not all the laws of the universe could have retained smoking in favour with persons of fashion;—such fumigatory vulgarities are principally confined to the Regent's Park on a summer's evening. Perhaps prejudice, or my antipathy to this vile practice, may taint my philological science, but I never could derive cigar from any other etymology than the French preposition *ci*, and the old French word *gar*, from which has been derived the word *garder*,—or, in other terms, *ci-gar* must have formerly meant, 'be on your guard here;' a caution requisite at the approach of so unpleasant an animal as the smoker. Our old poet, Cleveland, says, 'Why should the smoke pursue the fair?' and Cowley says, 'he knew tears caused by smoke, but not by flame.' It is clear, therefore, that smoking should never be tolerated by 'the fair,' but should be confined to the drawing rooms and court of Timbuctoo. The last man 'in decent society' who made it an habitual practice to smoke was Lord ———, and his reputation was stabbed to death by the *bon-mot* of Lady ———, who protected him in the practice, by observing 'what a pity it would be to deprive such a good sort of a man of the only enlightened thing that ever approached him.'"—*Court Journal*, 1830.

XIV. CONSCIENCE.—(*Page 9.*)

- (5.) “ Vice is a monster of so frightful mien,
That to be hated it needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace !”

“ What conscience dictates to be done,
Or warns me not to do,
This teach me more than hell to shun,
That more than heav’n pursue.”

POPE.

XIX. THE BALL ROOM.—(*Page 12.*)

(6.) Never, my fair reader, have a gold chain or band round your forehead with a gem in the centre ; this style is not to be endured, for the furnished outside indicates the unfurnished apartment within.

If the subject were not too uninteresting for these pages, I might write a long dissertation, to show the well-founded reason of the Jews’ admiration of jewellery. In times gone by,—when they had no share in the states in which they lived,—and were unprotected by the laws,—aliens to the soil,—and a distinct nation wherever they were,—selling the coat they did not make,—and the corn they grew not,—as agents of barter—amongst the more ignorant natives,—the Jews amassed immense wealth in produce,—and the smaller the compass to which it could be condensed the more available, and consequently valuable it became. Hence their hoard of gems,—the greatest value in the smallest bulk ;—this was occasioned by the absolute necessity of keeping their treasure out of sight of

the then lawless nations of the earth, who professed they were doing God good service,—when they persecuted, even to the death, an abject and outcast race,—which persecution rarely took place, but with those who had the reputation of great wealth; their seeming poverty being their only protection.

XXII. OF WOMAN.—(*Pages 15 and 16.*)

(7, 8.) “ It seems to be the peculiar province of women to nurse the sick. A man’s heart may writhe with anguish; his mind may preserve collectedness on any sudden emergency; but see him placed in the shadow, rather than the light, of the melancholy lamp which burns in the chamber of a protracted illness; let him be appointed to count the tedious hours of the night, and wait in sleepless loneliness the entrance of the grey dawn through the half-closed shutters: let him be appointed to this ministration for the sake of the brother of his heart, of the parent of his being, and his grosser nature (even when it is most refined) will tire, his eyes grow heavy with sleep, and his spirit weary of the dreary task of long watching; for, although love and anxiety remain undiminished, he is unaccustomed to self-sacrifice, his patience will fail in the details of a sick chamber:—not so a woman.

“ Behold a mother,—a sister,—or a wife in his place; the woman feels no fatigue, either of body or mind: her spirit bears up to a total forgetfulness of self, in silence, in the night season, in vigils, in watchings, she labours in her vocation as a ministering angel, not merely in patient fulfilment of her task, but—so far as a qualified meaning may be applied to a word—joyfully. Her ear acquires a blind man’s instinct, as at intervals it catches the lightest sounds; a motion, a breathing, quicker or slower, of the dear one, now dearer still, as laying under the

chastening hand of God, her sleep is noiseless; her voice is subdued to so hushed a tone, that it never breaks forth into the cry of alarm, even when the heart is sick with terror, and thus day after day, night after night, the devoted nurse tends the object of her affection like an angel sent from Heaven. When all earthly skill has failed to sooth, or cure, her eyes have never closed, her moral courage never deserted her; and where all has been unavailing to prolong existence, she has, by her tenderness and piety, disarmed the king of terrors, and made the Christian exclaim, "O death, where is thy sting? O grave, where is thy victory?"—*The Devoted*, ch. 19.

' By our present mode of education—we are forcibly warped from the bias of nature, until even our thinking faculty is diverted into an unnatural channel. We are changed into creatures of art and affectation; our perception is abused; our senses perverted; our minds lose their force and flavour—till the soul sinks into a kind of idiotism, and is diverted by toys and baubles, enlivened by a quick succession of trivial objects that glisten, glance, and dance before the eye,—like an infant kept awake, and inspirited by the sound of a rattle."

SMOLLET.

XXIV. OF MARRIAGE.—(Page 25.)

(9.) " In the common course of European education, young women are trained to make an agreeable figure, and to behave with decency and propriety: very little culture is bestowed on the head, and less on the heart, if it be not the art of hiding passion. Education, so slight and superficial, is far from seconding the purpose of nature, that of making women fit companions for men of sense. Due cultivation of the female

mind would add greatly to the happiness of males, and still more to that of females. Time runs on, and when youth and beauty vanish, a fine lady, who never entertained a thought into which an admirer did not enter, finds in herself a lamentable void, occasioning discontent and peevishness. But a woman who has merit, improved by a virtuous and refined education, retains in her decline an influence over the men, more flattering than even that of beauty : she is the delight of her friends, as formerly of her admirers. Admirable would be the effects of such refined education, contributing no less to public good than to private happiness. A man, who at present must degrade himself into a fop or a coxcomb, in order to please the women, would soon discover, that their favour is not to be gained, but by exerting every manly talent in public and in private life ; the two sexes, instead of corrupting each other, would be rivals in the race of virtue ; mutual desire of pleasing would give smoothness to their behaviour, delicacy to their sentiments, and tenderness to their passions."

LORD KAIMES'S *History of Man*.

" Long has Phronissa known that domestic virtues are the business and the honour of the sex. Nature and history agree, to assure her that the conduct of the household is committed to the women, and the precepts and examples of scripture confirm it. She educated her daughters, therefore, in constant acquaintance with all family affairs, and they knew betimes what belonged to the provisions of the table, and the furniture of every room. The servants that waited on them, and the books that were left within their reach, were such as never corrupted their minds with impure words or images. Though her circumstances were considerable in the world, yet, by her own example she made her children know, that a frequent visit to the kitchen was not beneath their state, nor the common

menial affairs too mean for their notice, that they might be able hereafter to manage their own house, and not be directed, imposed upon, and perhaps ridiculed by their own servants."

WATTS.

XXVII. OF DUELLING.—(Page 30.)

(10.) " The law of honour is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another, and for no other purpose.

" Certainly, nothing is adverted to by the law of honour, but what tends to incommode this intercourse. Hence this law only prescribes and regulates the duties between equals; omitting such as relate to the Supreme Being, as well as those which we owe to our inferiors.

" For which reason, profaneness, neglect of public worship or private devotion, cruelty to servants, rigorous treatment of tenants or other dependents, want of charity to the poor, injuries done to tradesmen by insolvency or delay of payment, with numberless examples of the same kind, are accounted no breaches of honour; because a man is not a less agreeable companion for these vices, nor the worse to deal in those concerns which are usually transacted between one gentleman and another.

" Again; the law of honour, being constituted by men occupied in the pursuit of pleasure, and for the mutual convenience of such men, will be found, as might be expected from the character and design of the law-makers, to be, in most instances, favourable to the licentious indulgence of the natural passions.

" Thus it allows of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme; and lays no stress upon the virtues opposite to these."—PALEY'S *Moral Philosophy*.

XXXVI. OF EARLY RISING.—(Pages 50 and 51.)

(11, 12.) "The difference between rising between five and seven o'clock in the morning for the space of forty years, supposing a person to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to one's life."—DODDRIDGE'S *Family Expositor*.

"This tyrannical habit attacks life in its essential powers; it makes the blood forget its way, and creep lazily along the veins; it relaxes the fibres, unstrings the nerves, evaporates the animal spirits, saddens the soul, dulls the fancy, subdues and stupifies man to such a degree that he, the lord of the creation, hath no appetite for any thing in it—loathes labour, yawns for want of thought, trembles at the sight of a spider, and in the absence of that, at the creatures of his own gloomy imagination."—ROBINSON'S *Morning Exercises*.

"A young lady was reduced to such extreme weakness, as to require assistance in walking across the room; and imagining so enfeebled a state required a larger portion of sleep, she generally lay eight or nine hours, but in the morning found herself as relaxed and fatigued as at night, and unable to dress without the relief of resting two or three times. On reading Wesley's Sermon on Early Rising, she was so perfectly convinced of the propriety of the reasoning, that by rising gradually earlier every morning she soon lessened the time of sleep to six hours; her strength daily increased, and by persevering in the practice, together with cold bathing and moderate exercise, the disorders which had so long afflicted her were removed; and deeply sensible of the great mental and bodily advantage of early rising, only regrets that the habit had not been formed at a much earlier period of life."

This account has appeared in some of the last editions of Wesley's Sermons.

XXXIX. OF TABLE COOKERY.—(*Page 55.*)

(13.) Sancho Panza says thus to his master Don Quixote, Vol. I., page 112.

“ Provided I have plenty, I can eat as much, nay more to my satisfaction, standing on my legs, and in my own company, than if I were to sit by the side of an emperor; and if the truth must be told, I had much rather dine by myself in a corner—though it should be on a bit of bread and an onion, without all your niceties and ceremonies, than eat turkey at another man’s table where I am obliged to chew softly, to drink sparingly, to wipe my mouth every minute, to abstain from sneezing, or coughing, though I should be ever so much inclined to either, and from a great many other things, which I can freely do, when alone.”

XL. OF WINE.—(*Page 56.*)

(14.) “ An officer in India, who had just been raised from the ranks for his gallantry, being invited to the Governor’s table, was asked by the Governor’s lady as a marked compliment, to take wine. ‘ No ma’am, I thank you,’—replied the unsophisticated hero,—‘ I never takes wine; but I’m a tiger at beer.’”

XLI. OF DRUNKENNESS.—(*Page 57.*)

(15.) “ Fill the cup, the bowl, the glass,
With wine and spirits high;
And we will drink, while round they pass,
To ——— vice and misery!

“ Push quickly round the draught again,
And drain the goblet low;
And drink in revelry's swelling strain,
To —— reason's overthrow!

“ Push round, push round, in quickest time
The lowest drop be spent,
In one loud round, to —— guilt and crime,
And crime's just punishment.

“ Push round, push round, with loudest cheer
Of mirth and revelry!
We drink to—woman's sighs and tears!
And children's poverty!

“ Once more, while power shall yet remain,
E'en with its latest breath,
Drink—to ourselves disease and pain—
And infamy and death!”

WILLIAM HONE.

XLIX. OF THE SABBATH.—(Page 64.)

(15*) “ Works of necessity and mercy are lawful on the Lord's day, as our Saviour proved by argument and example; but to spend it (as many do,) in alehouses and taverns, in games and idle amusements, is so far from being lawful or suitable exercise, that I conceive it is a greater profanation of it than bodily labour. ‘ O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united.’

“ This may deserve the serious consideration of those parents who let their children make a play day of the Sabbath, and contract such a habit as makes them indifferent about religion

as long as they live. It may also deserve the consideration of those young people, who instead of reading and praying, and endeavouring to make themselves wiser and better, follow such idle exercises as drive all religious thoughts out of their minds."

REV. W. RICHARDSON.

" An interval of ten miles of uninteresting country lay between this walk and my arrival at the park of P——, one of the most extensive and beautiful in Ireland ;—but it was Sunday ;—the lord of the domain—a saint,—and of course the gate on this day, according to his view of the matter, a pious man must on no account leave his house except to enclose himself within the gloomy walls of a damp church ; on no account rejoice himself in God's own wond'rous and magnificent temple. This was a sin to which Lord P—— would by no means afford encouragement, and, at his recent departure, had, therefore, prohibited the opening of his gate. Instructed by the adventure which you may remember befel me in England, I made no attempt at winning a passage by means of a gift, but pursued my walk along a wall, over which, from time to time, I cast a longing and stolen glance at the magnificent waterfall and enchanting scene. ' Thou beneficent God ! ' thought I, ' in what different ways art thou worshipped. One man roasts his neighbour to thy honour ; another fashions thee as Apis : some represent thee more partial and unjust than the devil himself ; others think they offer thee most acceptable service when they deface thy loveliest gifts, or deprive themselves and others of the enjoyment of them.' Oh, Lord P——, you will not read these lines ; but it were good for you if you could, and if you would lay them to heart !—full many a poor man, who sweats through the whole week that he may pay your rent, would feel his heart expand with joy on a Sunday, in your beautiful park, and would bless the goodness of that God who has not left him wholly destitute ; who has

spread out before his eyes the glory and the beauty of creation. And this joy would be reflected back upon yourself;—but perhaps you are not even present? perhaps you send your pious commands from afar? You are, perhaps, like so many of your colleagues, one of those ‘absentees,’ who, by the hands of ravenous and merciless agents, strip the people of their last rag, rob them of their last potatoe, to enrich the charlatans of London, Paris, or Italy. Then, indeed, if that be the case, your religion can hardly go beyond superstitious veneration of the Sunday, and for the ceremonies of your priests.”—*Tour of a German Prince*, Vol. I., p. 198.

“If every person,” says Bishop Blomfield, as quoted by the Rev. Charles Wesley in his ‘Commentary on the Church Catechism,’ “who pretends to any religion, would fairly put it to his own conscience and reason, what kind of employment on the Sunday would be really most conducive to his own improvement, and to the honour of religion, he would need no casuist to resolve him what might, or might not, be done upon the Lord’s day.”

LI. OF SEDUCTION.—(Page 70.)

(16.) “There is not, perhaps, in all the stores of ideal anguish, a thought more painful than the consciousness of having propagated corruption by vitiating principles; of having not only drawn others from the path of virtue, but blocked up the way by which they should return; of having blinded them to every beauty but the paint of pleasure; and deafened them to every call, but the alluring voice of the syrens of destruction.”

JOHNSON.

“How abandoned is that heart which bulges the tear of innocence, and is the cause—the fatal cause—of overwhelming

the spotless soul, and plunging the yet untainted mind into a sea of sorrow and repentance ! Though born to protect the fair, does not man act the part of a demon—first alluring by his temptations, and then triumphing in his victory ?”

STERNE.

LXV. OF INGRATITUDE.—(*Page 89.*)

- (17.) “ Blow, blow, thou winter wind,
 Thou art not so unkind
 As man’s ingratitude ;
 Thy tooth is not so keen,
 Because thou art not seen,
 Although thy breath be rude.

“ Freeze, freeze, thou bitter sky,
 That dost not bite so nigh
 As benefits forgot :
 Though thou the waters warp,
 Thy sting is not so sharp
 As friend remember’d not.”

SHAKSPEARE.

LXVIII. PHYSIOGNOMY.—(*Page 92.*)

- (18.) “ The physiognomy has a considerable share in beauty, especially in that of our own species. The manners give a certain determination to the countenance ; which, being observed to correspond pretty regularly with them, is capable of joining the effects of certain agreeable qualities of the mind to those of the body ; so that, to form a finished human beauty, and to give it its full influence, the face must be expressive of such gentle and amiable qualities, as correspond with the softness, smoothness, and delicacy of the outward form.”

BURKE.

LXXIV. OF TASTE.—(*Page 100.*)

(19, 20.) Now, as the pleasure of resemblance is that which principally flatters the imagination, all men are nearly equal in this point, as far as their knowledge of the things represented or compared extends. The principle of this knowledge is very much accidental, as it depends upon experience and observation, and not on the strength or weakness of any natural faculty; and it is from this difference in knowledge, that what we commonly, though with no great exactness, call a difference in taste, proceeds. A man to whom sculpture is new, sees a barber's block, or some ordinary piece of statuary; he is immediately struck and pleased, because he sees something like a human figure; and, entirely taken up with this likeness, he does not at all attend to its defects. No person, I believe, at the first time of seeing a piece of imitation, ever did. Some time after, we suppose that this novice lights upon a more artificial work of the same nature; he now begins to look with contempt on what he admired at first; not that he admired it even then for its unlikeness to a man, but for that general, though inaccurate resemblance, which it bore to the human figure. What he admired at different times in these so different figures, is strictly the same; and though his knowledge is improved, his taste is not altered. Hitherto his mistake was from a want of knowledge in art, and this arose from his inexperience; but, he may be still deficient from a want of knowledge in nature. That critical taste does not depend upon a superior principle in men, but upon superior knowledge, may appear from several instances. The story of the ancient painter and the shoemaker, is very well known. The shoemaker set the painter right with regard to some mistake he had made in the shoe of one of his figures, and which the painter, who had not made such accurate obser-

variations on shoes, and was content with a general resemblance, had never observed. But this was no impeachment to the taste of the painter; it only showed some want of knowledge in the art of making shoes. Let us imagine, that an anatomist had come into the painter's working room. His piece is in general well done, the figure in question in a good attitude, and the parts well adjusted to their various movements; yet the anatomist, critical in his art, may observe the swell of some muscle not quite just in the peculiar action of the figure. Here the anatomist observes what the painter had not observed; and he passes by what the shoemaker had remarked. But a want of the last critical knowledge in anatomy no more reflected on the natural good taste of the painter, or of any common observer of his piece, than the want of an exact knowledge in the formation of a shoe. A fine piece of a decolled head of St. John the Baptist, was shown to a Turkish Emperor; he praised many things, but he observed one defect, that the skin did not shrink from the wounded part of the neck. The Sultan on this occasion, though his observation was very just, discovered no more natural taste than the painter who executed this piece, or than a thousand European connoisseurs who probably never would have made the same observation. His Turkish Majesty had indeed been well acquainted with that terrible spectacle, which the others could only have represented in their imagination. On the subject of their dislike, there is a difference between all these people, arising from the different kinds and degrees of their knowledge; but there is something in common to the painter, the shoemaker, the anatomist, and the Turkish Emperor, the pleasure arising from a natural object, so far as each perceives it justly imitated; the satisfaction in seeing an agreeable figure; the sympathy proceeding from a striking and affecting incident. So far as taste is natural, it is nearly common to all."

BURKE "ON TASTE."

Bulwer in his "Athens," Vol. II. chap. ii, Book 3, remarks upon the Athenians' acquaintance with the poems of Homer—which resulted from the labours and example of Pisis-tratus.—"This event," (for event it was) he continues, "combined with other causes,—the foundation of a public library, the erection of public buildings, and the institution of public gardens,—to create with apparent suddenness amongst a susceptible and lively population, a general cultivation of taste. The citizens were brought together in their hours of relaxation* by the urbane and social manner of life, under porticos and in gardens, which it was the policy of a graceful and benignant tyrant to inculcate; and the native genius, hitherto dormant, of the quick Ionian race, once awakened to literary and intellectual subjects, created an audience even before it found expression in a poet."

LXXVII. OF SUICIDE.—(Page 114.)

(21.) "If you are distressed in mind, live—serenity and joy may yet dawn upon your soul."

* "The taste of a people," he says in the note, "which is to art what public opinion is to legislation, is formed, like public opinion, by habitual social intercourse and collision. The more men are brought together to converse and discuss, the more the principles of a general, national taste will become both diffused and refined. Less to their climate, to their scenery, to their own beauty of form, than to their social habits and preference of the public to the domestic life, did the Athenians, and the Grecian republics generally, owe that wonderful susceptibility to the beautiful and harmonious, which distinguishes them above all nations, ancient and modern. Solitude may exalt the genius of a man, but communion alone can refine the taste of a people."

“ If you have been contented and cheerful, live—and generously diffuse that happiness to others.

“ If misfortunes have befallen you by the faults of others, live—you have nothing wherewith to reproach yourself.

“ If you are indigent and helpless, live—the face of things may agreeably change.

“ If you are rich and prosperous, live—and enjoy what you possess.

“ If another hath injured you, live—his own crime will be his punishment.

“ If you have injured another, live—and recompense it by your good offices.

“ If your character be attacked unjustly, live—time will remove the aspersion.

“ If the reproaches be well-founded, live—and deserve them not for the future.

“ If you are already eminent and applauded, live—and preserve the honours which you have acquired.

“ If your success be not equal to your merit, live—in the consciousness of having deserved it.

“ If your success hath exceeded your merit, live—and arrogate not too much to yourself.

“ If you have been negligent, and useless to society, live—and make amends by your future conduct.

“ If you have been active and industrious, live—and communicate your improvements to others.

“ If you have spiteful enemies, live—and disappoint their malevolence.

“ If you have kind and faithful friends, live—to bless and protect them.

“ If you have been wise and virtuous, live—for the future benefit of mankind;—and lastly,

“ If you hope for immortality, live—and prepare to enjoy it.”

LXXIX. REMARKS ON CHILDREN.—(Page 117.)

(22.) “ Now, as I consider the person who is to be about my son as the mirror in which he is to view himself from morning to night, and by which he is to adjust his looks, his carriage, and, perhaps, the inmost sentiments of his heart,—I would have one, Yorick, if possible, polished at all points, fit for my child to look into. ‘ This is very good sense,’ quoth my uncle Toby to himself.

“ It is for these reasons, continued my father, that the governor I make choice of shall neither lisp*, nor squint, nor wink, nor talk loud, nor look fierce, nor foolish, nor bite his lips, nor grind his teeth, nor speak through his nose nor pick it, nor blow it with his fingers.

“ He shall neither walk fast, nor slow, nor fold his arms,—for that is laziness; nor hang them down,—for that is folly; nor hide them in his pocket,—for that is nonsense.

“ He shall neither strike, nor pinch, nor tickle,—nor bite, nor cut his nails, nor hawk, nor spit, nor snift, nor drum with his feet or fingers in company:—

* * * * *

“ I will have him, continued my father, cheerful, facete, jovial; at the same time prudent, attentive to business, vigilant, acute, argute, inventive, quick in resolving doubts and speculative questions;—he shall be wise, and judicious, and learned. ‘ And why not humble, and moderate, and gentle-tempered, and good?’ said Yorick. ‘ And why not,’ cried my uncle Toby, ‘ free, and generous, and bountiful, and brave?’ ‘ He shall,’ my dear Toby, replied my father, getting up and shaking him by his hand. ‘ Then, brother Shandy,’ answered my uncle Toby, raising himself off the chair, and laying down

* Vide Pellegrina.

his pipe to take hold of my father's other hand,—‘ I humbly beg I may recommend poor Le Fevre's son to you’—(a tear of joy of the first water sparkled in my uncle Toby's eye, and another, the fellow to it, in the Corporal's, as the proposition was made)—you will see why, when you read Le Fevre's story.”

STERNE.

17th DERELICTION.—(Page 127.)

(23.) Hints from the “*Cobbler of Cripplegate*.”—*Vide* the *London Chronicle*, 1761, Vol. IX., p. 375.

“ He could wish to see butchers' boys, who gallop through the streets of London, punished for so doing, or at least their horses seized for the use of the poor of the parish in which they so offend; for, though a poor man's life may not be worth preserving, his limbs may be of use to him while he crawls upon the earth.

“ Brewers starting their butts in the day time, he considers as an intolerable nuisance.

“ Ruinous houses ought to be pulled down, because they may as well tumble upon the head of an alderman, as upon that of a cobbler.

“ A regulation in Smithfield market, he thinks, ought to take place, because a mad ox may as well gore the lady of a Knight Banneret as a poor oyster-wench.

“ Worn-out hackney coaches should, in a particular manner be looked into, because none but those in easy circumstances can be affected by their breaking down in the streets. This regulation in no shape regards my family, because I never

suffer my Moll to enter one till I have first properly surveyed it.

“ That cheesemongers should not set out their butter and cheese so near the edge of their shop-windows, nor put their firkins in the path-ways, by which many a good coat and silk gown may be spoiled; as by advertising in the papers, his shop will be sufficiently known, without carrying home the shop-bill upon their clothes.

“ Ladders, pieces of timber, &c., should by no means be suffered to be carried upon men’s shoulders within the posts of the city,—because by a sudden stop, they may as well poke out the eye of a rich man—as that of a poor one.

“ Chairmen, as they are a kind of human nags, ought to amble without side the posts, as well as other brutes.

“ Long swords are a nuisance in the city at change-time, as the wearer may very well receive a bill without that dangerous weapon; and as it is not often he comes into it to pay one.

“ Churches are no places to sleep in, because, if a person snores too loud, he not only disturbs the congregation, but is apt to ruffle the preacher’s temper.

“ Barbers and chimney-sweepers have no right, by charter, to rub against a person well-dressed, and offer him satisfaction by single combat.

“ Splashing a gentleman with white silk stockings designedly, is a breach of decency, and utterly unknown at Wapping, or Hockley in the Hole.

“ That reading these hints, and not endeavouring to redress them—will be a fault somewhere, but not in

“CRISPIN.”

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